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THE SACRED BOOKS OF THE JAINAS

VOLUME X

GOMMATSARA KARMA-KANDA

(PART II)

EDITED
WITH AN INTRODUCTION, TRANSLATION, AND COMMENTARIES

BY

JAINA-DHARMA BHUSHANA BRAHMACHARI SITAL PRASADA JI

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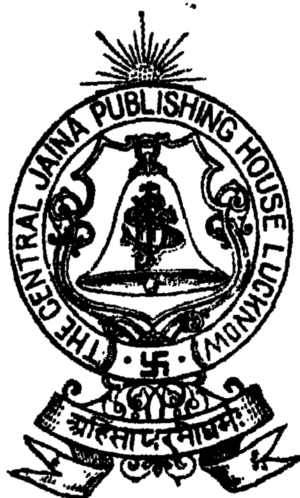
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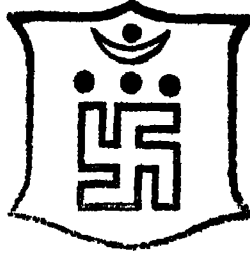
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Publisher's Note

The Sacred Books of the Jainas Series was started by Kumar Devendra Prasada Jain, Arrah, of sacred memory.

The First Volume, Dravya Samgraha, was translated and edited with exhaustive Commentaries by Mr. Sarat Chandra Ghoshal, M.A., B.L., Sarasvati, Kavya-Teertha, Vidyabhushana, Bharati, now District Magistrate, Cooch-Behar, and published in 1917. The Second Volume Tattwarthadhigama Sutra or Moksha Shastra, appropriately called the Jaina Bible, was edited by Mr. J. L. Jaini, M.A. and published in 1920.

Panchastikayasara, the Third Volume, was edited by Prof. A. Chakrvarti, M. A., of the Presidency College, Madras, and published in the same year.

The Fourth Volume, Purushartha Siddhyupaya was edited by Pandit Ajit Prasada, M A., LL.B. It was being printed at the Indian Press, Allahabad, when Kumar Devendra Prasad suddenly died at Calcutta in 1921, and the work remained unfinished. It was published in 1933, from Ajitashram, Lucknow.

Gommatsara Jiva Kanda, and Karma Kanda Part I, forming Volumes V and VI, were edited by Mr. J.L. Jaini, and published from Ajitashram, Lucknow in 1927.

Mr. J. L. Jaini died the same year in July.

Atmanushasana Vol. VII and Samayasara Vol. VIII, both by Mr. J. L. Jaini, followed in 1928 and 1930 respectively. Niyamsara Vol. IX, by Mr. Uggar Sain Jain was published in 1931.

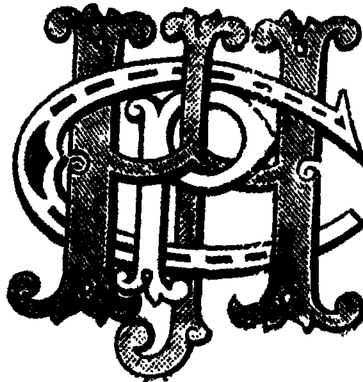
The translation of, and Commentaries on, the remaining portion of Karma Kanda Gommatsara, were prepared by Jaina Dharma Bhushan Brahmachari Sital Prasada Jee, with the assistance of the Sanskrit Commentary, Jiva-tattwa-pradeepika by Keshava Brahmachari, and the Hindi Commentary Samyak-Jnana-chandrika by Pandit Todarmal, published at the Calcutta Jaina Sidhant Press. The work was several times revised by Pandit Ajit Prasada in collaboration with Brahmachari Sital Prasada Jee.

Vol. X Gommatsara Part II was placed in the hands of the Press in 1933, but through various reasons, reasonable and unreasonable, proper and improper, we had to take it back from one Press and give it to another; and there also, similar difficulties hindered the progress of the work. It is after a lapse of 5 years that we have been able to publish this work. We deplore the unpardonable delay.

In the preparation of the work, we have derived assistance from the Edition of Gommatsara published by the Param Shruta Prabhavak Mandal of Bombay.

Ajitashram, Lucknow.
Shrut-Panchami
June 13, 1937.

V. N. JINDAL.



INTRODUCTION

Karma is a word well-known not only in India, but beyond it, far and wide, in all countries of the world, where Oriental Philosophy is studied or talked of.

It was only a few years ago, that a talking picture, with an Indian back-ground was prepared and exhibited in all English-speaking countries and in India, and was called Karma.

Every villager and every citizen in India uses the word Karma in daily parlance as signifying destiny, fate, happening, or event, for which he does not find, or to which he fails to ascribe an immediate cause.

"My Karma is bad" is the cry of woe and despair, which is uttered when one is overtaken by a sudden calamity, or is the victim of a fraud, perifidy or swindle. With the majority of people Karma is the unknown factor in life, quantity X.

In all systems of Indian Philosophy the word has been used with profusion.

Shri Krishna is styled the Great Karma-Yogi, the superman of action. According to Hindu tradition it was on the battle-field of Kurukshetra that Lord Krishna preached the Philosophy of Action, and raised the drooping spirits of Arjun, who hesitated to draw the bow against his respected elders, and near and dear relations arrayed in battle against him.

The Great Warrior, the incomparable Archer, the bravest of the brave, had at that moment been overtaken by the weakness of inaction, indecision, incapacity to act, a sort of mental stupor; and to drag him out from that lethargic condition, the advice given was: "Do what is your duty in the circumstances in which you are placed, and be indifferent to the result." Desire and expectation are sinful. No sin attaches to the mere commission of an act, which does not proceed from, or is not based on desire, or expectation, or any ill-will or good-will; but is merely a performance of duty, and is not a wanton or negligent act. This Discourse is called the Bhagwat Geeta—the Song Celestial. It consists of 700 verses and is divided into 18 Chapters.

In verse 3 of Chapter VIII, it is said that *Karma* is the emanation (from the eternal) that gives rise to ideas, which taking shape or form, come to be.

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूत भावोद्भवकरो विसर्गः कर्म संज्ञितः ॥

Stated in simple and clear language, Karma is there said to be the resultant of the vibrations proceeding from Eternal Life; which vibrations take shape and have a duration; an existence for a definite period.

Some sages meant by Karma the acts enjoined by the sacred scriptures; and others considered it as synonymous with a submission to the duties and responsibilities of normal life.

In a modern sense, a Karma-Yogi is a purposeful man or woman, who has settled views, a house-holder practising Yoga, while actively engaged in the world's turmoil, who calls himself unattached.

In Jaina Philosophy, however, the word Karma has quite a different and unique significance. The starting principle of Jainism is that there is an eternal beginningless union between soul and matter. This union though without a beginning is not without an end. When once the union is entirely broken, when once the soul is free from the slightest vestige of a contact with matter, nothing can bind it again. It is liberated.

The activity of the soul which invites and enables matter of an exceptionally subtle form to flow into it, as also the matter which actually does flow into the soul, is called Karma. The thought-activity is called Bhava-Karma; and the actual matter flowing into the Soul and binding it is called Dravya-Karma. It is a substance. It is matter, in itself inert, lifeless, like a pebble, but in combination with Jiva, Life, its potency is immense, beyond calculation, beyond measure. It then keeps the Jiva itself bound and fettered, a prisoner, dancing constantly at Karma's beck and gesture. At each step, the momemtum for a new movement is gained. At each embrace of matter, the delighted deluded soul throbs and vibrates for a fresh embrace. Wily matter is ever ready to attack the soul and to flow into it with

its million insinuations, and to keep alive and vigorous the bondage of the living by the non-living. It is so very fine, so very subtle, that it cannot be perceived, recognised, discerned by any the most highly developed sense organ, or by the most perfected, the highest magnifying microscope. It eludes all efforts of the Chemist and the Physicist to calculate, measure, graph, photograph, utilise, harness or control it. It is millions of times finer and subtler than the waves of sound, light, or electricity, or the electrons, protons, conceived by man. And yet this matter is ever and anon surrounding us on all sides, and permeating through and through every particle of our body and soul. There is no space where it is not. And it is perceivable, appreciable, knowable by the Omniscients; and its workings, metamorphoses, make-ups and changes, are explained by Achaaryas, who have heard the letter-less Voice of the Omniscient, and who have transmitted the knowledge thus directly acquired from the Omniscient to others through the past milleniums, by word, and in writings.

Karma is the Cause, the first, the ultimate, the original Cause which keeps the Universe going. All phenomena, all changes, all manifestations are due to Karmic effects.

And Jaina saints, the Masters of wisdom, have analysed the workings of Karma in the most minutest details. And what would be a marvel and a miracle to the Modern Man is that they did so without the use of pen, pencil, or paper, without any of the modern resources and appliances. Mind and Memory were the only two instruments they used for researches into the workings and inter-actions of Soul and Matter, with an accuracy and a wealth of detail which would command the admiration of the modern scientist.

The Jaina Saints did all this wonderful research work without any selfish motive, without expectation of praise or worship, or service in any shape or kind whatsoever from their admirers, worshippers or devotees. They thought deeply because it was a joy to think, they entered into intricate and far-reaching arithmetical and algebraical calculations because it was a pleasure to do so, because it was the natural, effortless exercise of their

exalted, purified, refined intelligence and consciousness. They spoke, they uttered, not from desire but involuntarily, as an inherent, natural physical urge, being stimulated thereto by the intense desire of the seekers after truth.

In the learned and exhaustive introduction to Gommatsara, Karma Kanda Part I, Mr. J. L. Jaini of sacred memory has described the different kinds of substances which compose the Universe, their attributes, modifications, the conditions in which the embodied souls are found, the rules which regulate the combination of Soul and Matter, Jiva and Karma, the Bondage, Inflow, Stoppage, and Dissolution of Karmic connection with Soul; and the ways and means of obtaining deliverance, Moksha, Liberation from Karmic contact.

Part II deals with the same subject in details, more minute, more exhaustive and more extensive.

To give, however, a brief idea of the subject-matter by way of introduction, a little recapitulation would be pardonable.

It has already been stated that molecules having the capacity to adopt the Karmic form, take shape in what have been termed 8 main classes, and 148 sub-classes of Karmas. This division into 8 main and 148 sub-classes has been made for the sake of facility of comprehension, and discussion of the subject. Speaking from an absolute point of view, the classes and the sub-classes are innumerable and even infinite. They vary, and no two are alike in every particular. The divisions into classes and sub-classes are based on points of preponderating similarity.

Karmic matter never remains in an isolated condition. As soon as it takes form, it combines with the physical or fluid body, which stimulates it into activity. The stimulation into activity is called Asrava, Inflow, and the combination Bandha, Bondage. The Karmic molecules produce their effect after a certain period. This duration is called Aabaadhaa, quiescence. The action or effect is called Udaya, Operation. The period for which it continues to operate is called Sthiti, duration, and this varies with the mildness or intensity of passions. The natural siddance, falling, or shedding off, of Karmic molecules in due

course during the period of duration is called Nirjara, shedding. This can also be effected earlier, and the operation and duration period can be shortened, by austerities. As regards natural shedding of Karmas, it commences immediately at the moment operation begins and it is gradual, regular, and methodical by a fixed rule of Arithmetical progression. The highest number of molecules shed off in the first instant of duration, and the lowest number in the last instant, while the number goes on decreasing by a common difference at every instant. This has been illustrated in the Chart Annexure A.

The operation may be tangible, the result may be apparent, appreciable, felt, or it may not be so. That would depend on circumstances ever varying in their nature. Every ordinary mundane soul, every one of us, so to say, binds Karmic matter of all the four passions—Anger, Pride, Deceit, and Greed—at every instant, while it suffers from the action of only one of them, at an instant and the others shed off in the manner shewn in Annexure A, without producing any result, without being felt.

For example, take the case of a person engaged in pious meditation, or in deep study of the Sacred philosophy. The operation of evil and pain-producing Karmas will not affect him and they will continue to shed off in due course. He has a pious desire, and there will be the effect and bondage good Karmas only.

Again Karmas of one sub-class can be transformed into those of another sub-class. Consider again the just-above-stated case of a person engaged in deep pious study. He will not mind, or feel or be affected by the inclemencies of the weather, by thirst, hunger, sleep, lassitude, etc., but will be enjoying the pleasure of acquisition of knowledge. The pain-producing Karma will thus be transformed into pleasure-producing one.

Duration and effect or fruition of Karmas can also be similarly increased or decreased. A person is thus the maker and master of his destiny, he can make himself happy or miserable, he can rise above circumstances, and can make a hell heaven and a heaven of hell.

A Karma bound in one life may produce its effect in the same life, in the next, or in a life thereafter.

In this second Part of Karma Kanda will be found a rich detail of the various groups of sub-classes of each of the eight main classes, which are bound by a soul, which operate, and which simply remain in existence, at various spiritual stages. For example, a soul in the first stage—wrong belief—binds 22 out of the 28 sub-classes of Deluding Karma—wrong belief, 16 kinds of passion, one of the 3 sexes, fear, disgust, and one from each of the two pairs of indulgence and ennui, laughter and sorrow. Only 10 will be in operation—only one out of the four kinds of each of the 4 passions can operate at one time, and hence 12 kinds of passion fall out of calculation, and only 10 out of the 22 which are bound can operate. Existence there is of all the 28.

The object of all this travail is to purify the Soul, to evolve it to its inherent perfection, to remove all the possible Karmic contaminations which obstruct the full and complete enjoyment and exercise of Omniscience, and Omnipotence. And how to attain this end is the subject discussed in Karma Kanda, Parts and II.

The knowledge and analysis of the various forms and workings of Karma is helpful in all stages of life, to the child, the student, the householder, the man of business, the admiral, the general, the warrior, the soldier, on land, water and air, the teacher, the preceptor, the protector of the people, the king, the politician, the administrator, the ascetic, the recluse, the saint, and the super-saint. It is a general panacea. May it prove beneficial to the reader.

Shrut-Panchmi,
June 13, 1937.

AJIT PRASADA.



JAINA SIDDHÂNTA.

SHRI GOMMATSARA.

KARMA KANDA II.

गोम्मटसारः कर्मकाण्डम्

CHAPTER IV.

त्रिचूलिका

THE THREE APPENDICES.

असहायजिणवरिंदे असहायपरक्कमे महावीरे।
पणमिय सिरसा वोच्छं तिचूलियं सुणह एयमणा ॥ ३९८ ॥
असहायजिनवरेन्द्रानसहायपराक्रमान् महावीरान्।
प्रणम्य शिरसा वक्ष्यामि त्रिचूलिकं शृणुतैकमनसः ॥ ३९८ ॥

398. After having made obeisance, with the head, to the mighty Heroes, the Great Conquerors with unassisted might, I shall describe the three Chulikas (appendices). Hear (this) with a (concentrated) mind.

Commentary.

The opening verse contains, as is customary, a very respectful obeisance to the Tirthankaras, the great Jinendras. They have attained Infinite Power, the inherent attribute of the Pure Perfect Soul. Human strength, might or power is limited. Soul-Power is infinite; and does not stand in need of assistance of any weapon, instrument, nourishment, stimulant, or encouragement.

Obeisance is made in various ways. It may be a salutation in words only. Such salutation may be accompanied by the placing of the palms together, with fingers opened out, so as to form a hollow between them; it may further be accompanied by a waving of the

hands so folded, or the folded hands may be placed against the forehead; or the head may also be lowered as far as it will go. Again one may go down on the ground sitting on the toes and the knees, and bend down the body and head so that the forehead may touch the ground, and the folded hands, stretched out and beyond the head, be also touching the ground. Again a worshipper may lie full flat on the ground face downwards, with the folded hands, the forehead, and the other parts of the body touching the ground. Here the salutation made while squatting on the ground, is by bowing the head with folded hands touching the forehead.

The three Appendices, Chulikas are:—

(1) Nava Prashna Chulika, an appendix dealing with 9 questions;

(2) Pancha Bhágáhára Chulika, an appendix dealing with five kinds of divisors;

(3) Dasha Karaṉa Chulika, an appendix treating of the ten modes of Karmas.

किं बंधो उदयादो पुव्वं पच्छा समं विणस्सदि सो ।
सपरोभयोदयो वा णिरंतरो सांतरो उभयो ॥ ३६६ ॥

को बन्ध उदयात्पूर्वं पश्चात् समं विनश्यति सः ।
स्वपरोभयोदयो वा निरन्तरः सान्तर उभयः ॥ ३६६ ॥

399. Of what (Karma Prakrities) is cessation of Bondage caused before, after and simultaneously with (cessation of) operation? Of what (is Bondage caused) along with the operation of themselves, of others, and of both; (of what is Bondage caused) continuously, with intervals and in both ways.

Commentary.

The following are the nine questions relating to the bondage of various Karma Prakrities, which are discussed in this Appendix.

1. Of what Karma Prakrities is cessation of Bondage caused before,
2. Of what after, and
3. Of what along with the cessation of their operation.
4. Of what Karma Prakrities is Bondage caused along with operation of these Prakrities.

5. Of others, and
6. Of those and others,
7. Of what Karma Prakrities is Bondage caused continuously,
8. After interval,
9. In both ways.

देवचउक्काहारदुगज्जसदेवाउगाण सो पच्छा ।
मिच्छत्तादावाणं णराणुथावरचउक्काणं ॥ ४०० ॥
पण्णरकसायभयदुगहस्सदुचउजाइपुरिसवेदाणं ।
सममेक्कत्तीसाणं सेसिगिसीदाण पुव्वं तु ॥ ४०१ ॥ जुम्मं ।

देवचतुष्काहारद्विकायशोदेवायुष्कानां स पश्चात् ।
मिथ्यात्वातापानां नरानुस्थावरचतुष्कानाम् ॥ ४०० ॥
पञ्चदशकषायभयद्विकहास्यद्विचतुर्जातिपुरुषवेदानाम् ।
सममेकत्रिंशतां शेषैकाशीतेः पूर्वं तु ॥ ४०१ ॥ युग्मम् ।

400-401. (Cessation of Bondage of eight Karma Prakrities *i. e.,*) the celestial four (*i. e.*, the celestial condition, celestial migratory form, fluid body and limbs), the assimilative two (*i. e.*, the assimilative body and limbs), notoriety and celestial age, (happens after) (the cessation of their operation); (bondage-cessation) of thirty-one, right-belief-deluding, radiant heat, human migratory form, the immobile four (*i. e.*, immobile, fine, undevelopable, and common body), the fifteen passions (*i. e.*, all the 16 passions except perfect conduct-preventing-greed), the fear pair (*i. e.*, fear and disgust), the risible pair (risible and ennui), the four genus (*i. e.*, from one-sensed to four-sensed beings) and masculine sex, (occurs) simultaneously (with cessation of their operation); while (bondage cessation) of the remaining eighty-one (*i. e.*, all 120 which are taken in bondage minus the abovesaid 8 and 31, occurs) before their cessation of operation).

Commentary.

The first set of the three question is dealt with here. With reference to eight Karma-Prakrities which continue binding even

when their operation ceases, it should be noted that the celestial four (*i. e.*, celestial condition, celestial migratory form, fluid body and fluid limbs) can not operate beyond the fourth spiritual stage of vowless right belief, but their bondage ceases at the sixth part of the eighth spiritual stage of New-thought-activity. The assimilative two operate only in the sixth stage of imperfect vows, while their bondage ceases at the sixth part of the 8th stage of New-thought-activity. Notoriety Karma ceases to operate at the end of the fourth stage of vowless-right-belief, while its bondage may continue till the sixth stage of imperfect vows. The celestial-age Karma operates only till the first four stages, while its bondage ceases at the end of the seventh stage of perfect vows.

Thirty-one Karma Prakritics named above have the same spiritual stage as regards their cessation of bondage and operation, both. They are in bondage only in those stages where they are in operation. For example, the Right-Belief-deluding Karma operates and is bound only in the first stage. For examples of other Prakrities see previous Chapters.

The remaining eighty-one Karma Prakrities cease to bind in the spiritual stages preceding those of cessation of their operation, for example the Knowledge-obscuring Karma of five kinds is bound till the tenth stage of Slightest delusion, while it operates till the twelfth stage of Destroyed-delusion.

See pages 48 and 155 of Gommatsara Karma Kanda, Volume VI, of the Sacred Books of the Jainas.

सुरणिरयाऊ तित्थं वेगुव्वियछक्कहारमिदि जेसिं।
परउदयेण य बंधो मिच्छं सुहुमस्स घादीओ ॥ ४०२ ॥
तेजदुगं वण्णचऊ थिरसुहजुगलगुरुणिमिणधुवउदया।
सोदयबंधा सेसा वासीदा उभयबंधाओ ॥ ४०३ ॥ जुम्मं।

सुरनिरयायुषी तीर्थं वैगूर्विकषट्काहारमिति येषाम्।
परोदयेन च बन्धो मिथ्यं सूक्ष्मस्य घातिन्यः ॥ ४०२ ॥
तेजोद्विकं वर्णचत्वारि स्थिरशुभयुगलागुरुनिर्माणध्रुवोदयाः।
स्वोदयबन्धाः शेषाः द्व्यशीतिरुभयबन्धाः ॥ ४०३ ॥ युग्मम्।

402-403. Bondage of (the eleven Prakrities *i. e.*,) the celestial and human ages. Tirthankara, the fluid six (*i. e.*,

the fluid body and limbs, celestial and hellish conditions, and celestial and hellish migratory forms) and the assimilative (body and limbs), (occurs) only on operation of other (karma Prakrities); bondage of (twenty-seven Karma Prakrities *i. e.*,) wrong belief, the (fourteen) destructive (Prakrities) of the slightest (delusion, the 10th spiritual stage, *i. e.*, the five knowledge-obscuring, the four conation-obscuring, and the five obstructive), (the twelve) continuously operative (prakrities *i. e.*,) the electric two (*i. e.*, the electric and Karmic bodies), the colour four (*i. e.*, colour, smell, taste and touch), the pairs of steady and beautiful (*i. e.*, the steady and unsteady, the beautiful and ugly), not-heavy-light and formation (occurs) on their own operation. The remaining eighty-two (out of 120) are bound in both (ways *i. e.*, on their own operation or on operation of others).

Commentary.

The second set of the three questions is answered in these two verses. The above-mentioned eleven Karma Prakrities are never bound during the operation of such Prakrities, but are bound when other Karma Prakrities are operative. For example, when a soul is in celestial or hellish life, it will never bind celestial or hellish; age, condition, fluid body etc. A soul in human or sub-human condition of life may bind celestial age, condition etc. It means that a celestial soul after death can not be born as celestial or hellish, similarly a hellish soul can not just after death take birth in hellish or celestial condition of life. It may take birth in any human or sub-human life. Similarly Tirthankara Karma is bound from the 4th to the 8th spiritual stage of new-thought-activity; but it operates only in the 13th and 14th stages of the perfect soul.

The twenty-seven Karma Prakrities next referred to are bound only when they are operative; for example, wrong-belief is bound only in the first stage of wrong belief, where it is operative also. The fourteen destructive Karmas which are operative till the 12th stage are bound only till the 10th stage of slightest delusion. It should be noted that these twenty-seven Karma Prakrities may remain operative even when they are not bound; but their bondage will occur only when they are operative. Out of 120 Karma Prakrities, which are taken in bondage, subtract eleven and twenty-seven, and the remaining eighty-two may bind when similar Prakrities are in

operation or otherwise. For example, the human age Karma is bound when it is operative or otherwise. A celestial, hellish or a sub-human soul can bind the human age Karma. Similarly the Physical-body Karma can be bound (when it is operative) in human or sub-human life or (when it is not operative) in celestial or hellish life. Feeling-Karma is of two kinds, Pleasure-feeling and pain-feeling. One of the two is operative at a time, but the bondage of any of the two can occur during operation of any of the two. A man while enjoying operation of pleasure-feeling Karma, may bind either pain-feeling or pleasure-feeling Karma according to the nature of his thought-activity.

सत्तेताल धुवावि य तित्थाहाराउगा णिरंतरगा ।
णिरयदुजाइचउक्कं संहदिसंठाणपणपणगं ॥ ४०४ ॥
दुग्गमणादावदुगं थावरदसगं असादसंडित्थि ।
अरदीसोगं चेदे सांतरगा होंति चोत्तीसा ॥ ४०५ ॥ जुम्मं ।

सप्तचत्वारिंशत् ध्रुवा अपि च तीर्थाहारायुष्का निरन्तरकाः ।
निरयद्विजातिचतुष्कं संहतिसंस्थानपञ्चपञ्चकम् ॥ ४०४ ॥
दुर्गमनातापद्विकं स्थावरदशकमसातषण्डस्त्री ।
अरतिः शोकं चैताः सान्तरका भवन्ति चतुस्त्रिंशत् ४०५॥युग्मम्।

404-405. The forty-seven (Karma Prakritis which are in operation) continuously (*i. e.*, five knowledge-obscuring, nine conation-obscuring, five destructive, wrong belief, sixteen passions, fear and disgust, electric and karmic bodies, not-heavy-light, self-destructive, formation, colour, smell, taste and touch), as well as Tirthankara, assimilative (body and limbs), (four), ages, (all these fifty-four are bound) continuously (Nirantara). The hellish two (*i. e.*, the hellish condition and migratory form), four genus (*i. e*, from one-sensed to four-sensed), five (kinds of) bones (*i. e.*, all the six except the first adamantine-nerve-joint-and-bones), five figures (*i. e.*, all the six except the first symmetrical), awkward movement, the two-hot-light and cold-light), the ten, immobile (fine body, undevelopable, common body, unsteady, ugly, unprepossessing, harsh voice, non-impressive and notoriety),

pain (feeling), common and female (sexes), ennui, sorrow, these thirty-four are (bound) with intervals (*i. e.*, Sântara).

Commentary.

The third set of 3 questions is dealt with here. Out of fifty-four Karma Prakrities which bind continuously the first forty-seven go on binding continuously till the stage of their cessation of bondage; while out of the remaining seven, Tirthankara and assimilative two are bound continuously only in the stages where their bondage is possible, and age Karma is bound continuously only during one Antar-Muhurta at its proper time of bondage. The thirty-four Karma Prakrities are not bound continuously. They are bound with intervals. For example, hellish condition is bound sometimes, but not always. Similarly one-sensed or two-sensed.

सुरणरतिरियोरालियवेगुव्वियदुगपसत्थगदिवज्जं ।
परघाददुसमचउरं पंचिंदिय तसदसं सादं ॥ ४०६ ॥
हस्सरदिपुरिसगोददु सप्पडिवक्खम्मि सांतरा होंति ।
णट्ठे पुण पडिवक्खे णिरंतरा होंति बत्तीसा ॥ ४०७ ॥ जुम्मं ।
सुरनरतिर्यगौरालिकवैगूर्विकद्विकप्रशस्तगतिवज्रम् ।
परघातद्विसमचतुरस्रं पञ्चेन्द्रियं त्रसदश सातम् ॥ ४०६ ॥
हास्यरतिपुरुषगोत्रद्विकं सप्रतिपक्षे सान्तरा भवन्ति ।
नष्टे पुनः प्रतिपक्षे निरन्तरा भवन्ति द्वात्रिंशत् ॥४०७॥ युग्मम् ।

406-407. (The remaining) thirty-two (out of one-hundred and twenty Karma Prakrities *i. e.*,) the pairs of celestial, Human, sub-human, physical and fluid (*i. e.*, celestial condition and migratory form, human condition and migratory form, sub-human condition and migratory form, physical body and limbs, fluid body and limbs), graceful-movement, adamantine (nerves joints and-bones), the two, destructive (and respiration), symmetrical (figure), five-sensed, the ten mobile, (gross developable, individual, steady, beautiful, amiable, sweet voice, impressive and fame), pleasure (feeling), risible, indulgence, masculine (sex), and the two family (high and low), are (bound) with intervals (*i. e.*, Sântara) in

presence of (their) opposites; but are (bound) continuously (i. e., Nirantara) on destruction of (their) opposites.

Commentary.

The word "opposite" as qulifying Prakriti signifies "the other" Prakriti or Prakrities of the group. The thirty-two Karma Prakrities named in the verses are bound in both ways, with and without interval. When their opposite Prakrities are not destroyed, they are bound with intervals, but when they are extinct, they are bound continuously till the stage of their bondage-cessation. For example when human, sub-human or hellish condition is bound, celestial condition will not be bound. In the spiritual stages where bondages of all the four conditions of life is possible, celestial condition will be bound only with interval; but in the stage where no other conditions of life can be bound, the celestial condition only will go on binding continuously. Such is the case with the other thirty-one Karma Prakrities.

In wrong belief stage, celestial condition and migratory form as well as their opposites, the other three forms and conditions can be bound; *viz.*, any of the four conditions and migratory forms can be bound. In the downfall stage, only two opposites, sub-human and human conditions and migratory forms, as well as celestial condition and form are bound. In the mixed and vowless-right-belief stages, celestial condition and migratory form, and one opposite *viz* the human conditon and migratory form are bound. From the fifth stage of partial-vow to the sixth part of the 8th stage of new-thought-activity, in humans of work-region, and in humans and sub-humans of enjoyment-region, celestial condition and forms only without any opposites are continuously bound. Human condition and migratory forms are bound continuously, without any opposites in the heavens above the 12th *i.e.*, from the 13th till Sarvartha Siddhi, the last heaven. Sub-human condition and migratory form, and low-family are continuously bound without any opposites in the seventh hell, and in the conditions of the fire-bodied and air-bodied souls.

Physical body and limbs are bound continuously without any opposites in hellish and celestial lives. Fluid-body and limbs are continuously bound without their opposites, in human and sub-human right-believers, as well as enjoyment regions. Graceful movement is bound continuously, without its opposite, from the mixed stage to the sixth part of the 8th stage of New-thought activity. Adamantine nerves-joints-and-limbs is bound continuously without its opposites in the 3rd and 4th spiritual stages. Destruc-

tive and respiration do not bind along with undevelopable; they are bound continuously from the 2nd stage to 6th part of the 8th stage. Symmetrical figure is continuously bound from the 3rd stage to 6th part of the 8th stage. Five-sensed genus, mobile, gross, developable, individual,--these five are continuously bound from the downfall-stage to the 6th part of the 8th stage.

Steady and beautiful are continuously bound without their opposites from 7th stage of perfect-vows to the 6th part of 8th stage. Fame-Karma is continually bound from 7th to 10 stage. Amiable, sweet-voice and impressive are bound without their opposites from the 3rd stage to 6th part of the 9th stage. Pleasure-feeling Karma is bound with interval till 6th stage upto which, its opposite, the pain-feeling Karma is also bound; but it is bound continuously without its opposite from 7th stage to the 13th stage of Vibrating Omniscient. Risible, and indulgence are bound without interval, till the 6th stage upto which their opposites sorrow and ennui are also bound, but from 7th they are continuously bound till the end of the 8th stage. Masculine sex has its opposites, the common and female sexes, in the 1st stage; and only female sex in the 2nd stage; and thereafter till the sixth part of the 9th stage, it is bound continually without any opposite. High family is continually bound from 3rd stage to 10th stage of slightest delusion.

Speaking in plain language, on acquiring Right-Belief a person is assured, in the next birth, of a human condition of existence, with masculine sex, symmetrical figure, and in a high family. A right believer has thus no fear of death even, because he knows that death to him only means a change of the present physical body for a better one.

The acquisition of Right-Belief, a firm and unshakeable conviction in the reality of things, in the real nature of Life, and non-Life, puts an end to all pain and misery and makes life happy.

Time which hangs heavy on an idle fellow, passes on in happy reverie with an ascetic. He is above want, distress, pain, disappointment, worry or vexation. His is a life of continuous Bliss, showering knowledge, happiness on all beings. What seems mortification of the body to others, is to him exquisite enjoyment of inherent direct knowledge and power beyond common measure. Every moment he is progressing in spiritual advancement, is destroying the past accumulated Karmas until he transcends all, and is eternally identified, with Omniscience and Omnipotence.

The following Table will make the contents of the above two verses easy of comprehension :—

Table 1, of Continuous Bondage without the opposite sub-classes.

No.	Name of Karma.	Stages where they are continuously bound without any opposite.
2	Celestial condition and form.	5th to 6th part of 8th, and also in enjoyment-region.
2	Human condition and form.	Any stage from 13th heaven to Sarvartha Siddhi.
3	Sub-human condition and form, and low-family.	All stages in 7th hell, and in firebodied and air-bodied souls.
2	Physical-body-and limbs.	All stages in hellish and celestial lives.
2	Fluid-body-and limbs.	All stages in human and sub-human right believer and in the enjoyment region.
1	Graceful movement.	3rd stage to 6th part of 8th stage.
1	Adamantine Bones.	3rd and 4th stages.
2	Destructive, and respiration.	2nd stage to 6th part of 8th stage.
1	Symmetrical figure.	3rd stage to 6th part of 8th stage.
5	Five-sensed, mobile, gross developable, individual.	2nd stage to 6th part of 8th stage.
2	Steady and beautiful.	7th stage to the 6th part of the 8th stage.
1	Fame.	7th to 10th stage.
3	Amiable, sweet-voice, impressive.	3rd stage to 6th part of 8th stage.
1	Pleasure-feeling.	7th to 13th stage.
2	Risible and indulgence.	7th stage to the 6th part of the 8th stage.
1	Masculine Sex.	3rd stage to 6th part of 9th stage.
1	High Family.	3rd to 10th stage.
32	Karma Prakritis are thus continuously bound without opposites.	

जत्थ वरणेमिचंदो महणेण विणा सुणिम्मलो जादो ।
सो अभयणंदिणिम्मलसुओवही हरउ पावमलं ॥ ४०८ ॥

यत्र वरनेमिचन्द्रो मथनेन विना सुनिर्मलो जातः ।
स अभयनन्दिनिर्मलश्रुतोदधिर्हरतु पापमलम् ॥ ४०८ ॥

408. May that Abhayanandi (Ácharya), the ocean of pure scriptual-knowledge, from whom worthy Nemi-chandra has risen pure, and without churning, remove the dirt of bad Karmas.

Commentary.

There is a tradition current that the moon along with other things came out of the chutning of the ocean.

The author Nemi Chandra Sidhant Chakravarti here pays homage to his preceptor Ácharya Abhayanandi, whom he likens to the ocean, because his knowledge was vast and deep. The preceptor, however, had to undergo no painful operation like churning in transmitting scriptural knowledge to this disciple, and with knowledge bestowed, and acquired, without trouble, the pupil shone forth shedding the cool and comforting light of knowledge, far and wide, like the moon, but pure and without the black spots which mar the purity of the moon. The excellence of both the pupil and the preceptor is here extolled.

उव्वेलणविज्झादो अधापवत्तो गुणो य सव्वो य ।
संकमदि जेहिं कम्मं परिणामवसेण जीवाणं ॥ ४०९ ॥

उद्वेलनविध्यात अधःप्रवृत्तः गुणश्च सर्वश्च ।
संक्रामति यैः कर्म परिणामवशेन जीवानाम् ॥ ४०९ ॥

409. (There are five kinds of divisions *i. e.*, Bhágáhará) by which Karmas with the help of thought-activities of souls are transferred (into other Karmas):—

(1) Udvelaná, (2) Vidhyáta, (3) Adhah Pravritta, (4) Guna Samkramana, (5) Sarva Sankramana.

बंधे संकामिज्जदि णोबंधे णत्थि मूलपयडीणं ।
दंसणचरित्तमोहे आउचउक्के ण संकमणं ॥ ४१० ॥

बन्धे संक्रामति नो बन्धे नास्ति मूलप्रकृतीनाम् ।
दर्शनचरित्रमोहे आयुश्चतुष्के न संक्रमणम् ॥ ४१० ॥

410. The bound up (Karmas) are transferred; not those which are not bound. There is no transferrence among the root (eight) Karma-classes (among themselves). (Even among the sub-classes of 8 Karmas), (there is) no (transferrence) between Right-belief-deluding-Karma and Right conduct-deluding Karma; (and also) between four (kinds of) age Karma (themselves).

Commentary.

Matter of one kind of Karma already bound up with a soul can be transferred to another kind of Karma. This process is called Sankramaṇa or transferrence. Matter of one main class however cannot be transferred to that of anothor main class, *e. g.*, Karmic matter of Knowledge-obscuring-Karma cannot be transferred to Conation-obscuring or to any of the other six classes. There is transferrence of matter among sub-classes of a main class. For example, matter of Sensitive-knowledge-obscuring Karma can be transferred to Scriptual-Knowledge-obscuring Karma, or to any other sub-class of that very class.

Feeling Karma is of two kinds, pleasure-feeling and pain-feeling. There can be transferrence of matter between these two only. As an exception to this rule it is said that matter of Right-belief-deluding-Karma can not be transferred to that of Right-conduct-deluding Karma, or *vice versa*, and matter of any of the four Age-Karmas, can not be transferred to that of another age-Karma.

सम्मं मिच्छं मिस्सं सगुणट्ठाणम्मि णेव संकमदि ।
सासणमिस्से णियमा दंसणतियसंकमो णत्थि ॥ ४११ ॥
सम्यं मिथ्यं मिश्रं स्वगुणस्थाने नैव संक्रामति ।
सासनमिश्रे नियमाद्दर्शनत्रिकसंक्रमो नास्ति ॥ ४११ ॥

411. Clouded-right-belief, Wrong-belief, and Mixed-right-and-wrong-belief (three sub-classes of right belief-deluding Karma) have no transferrence (among themselves) in their own respective spiritual stages. It is also a rule that transfer-

rence of these three sub-classes of right-belief-deluding-Karma does not occur in downfall and mixed (the second and third) spiritual stages.

Commentary.

There is no transferrence of three sub-classes of Right-belief-deluding-Karma among themselves in downfall and mixed spiritual stages. Again matter of Wrong-belief-Karma will not be subject to transfer in the first spiritual stage of Wrong-belief. It will only be subject to transfer in the four stages from fourth to seventh. Similarly in the above four stages matter of Mixed-right-and wrong belief-Karma can be transferred into another. As Wrong-belief-spiritual stage is not the operative stage of this mixed Karma, matter of this mixed sub-class may in the first stage also, be subject to transfer. There are four stages for operation of Clouded-right-belief, *i. e.*, 4th to 7th and as transferrence cannot occur in the stages of downfall and mixed, it is evident that its transferrence is possible in the first stage of Wrong-belief only.

मिच्छे सम्मिस्साणं अधापवत्तो मुहुत्तअंतोत्ति ।
उव्वेलणं तु तत्तो दुचरिमकंडोत्ति णियमेण ॥ ४१२ ॥

मिथ्ये सम्यग्मिश्रयोरधःप्रवृत्तः मुहूर्तान्तरिति ।
उद्वेलनं तु ततो द्विचरमकाण्ड इति नियमेन ॥ ४१२ ॥

412. As a rule, during (the stage of) wrong belief, (transferrence) of clouded right-belief and mixed-right-and-wrong-belief (Karmic matter goes on) till one Antaramuhurta by (the division called) Adhah-pravritta; afterwards till last section (of time) but one (dvi-charama Kánda), (transferrence occurs by (the division of) Udvelana.

Commentary.

Transferrence occurring in one instant of time is called फालि (Pháli); that in a group of many instants काण्डक (Kándak).

उव्वेलणपयडीणं गुणं तु चरिमम्हि कंडये णियमा ।
चरिमे फालिम्मि पुणो सव्वं च य होदि संकमणं ॥४१३॥

उद्वेलनप्रकृतीनां गुणं तु चरमे काण्डके नियमात् ।
चरमे फाली पुनः सर्वं च च भवति संक्रमणम् ॥ ४१३ ॥

413. Necessarily, there is transferrence of (all) the Karmas referring to Udvelana (division) in the last section (of time *i. e.*, Kándak) by the division called Gunna (Samkramana); but during the last part of that very section of time, (there is transferrence) by Sarva (Sankramana division).

Commentary.

There are five kinds of transferrence, which take place according to five kinds of divisions.

(1) Transferrence of matter of one Karma to another without the thought-activity of three kinds called Adhah, Apurva and Anivritti (see Page 44, Gommatsara Jiva Kanda volume V, of the Sacred Books of the Jainas) is called transferrence by division of Udvelana Sankramana.

(2) That transferrence which occurs in a soul with slight purity of thought, after it has passed into the sections of time, (Kándakas) where duration and fruition of Karmas are decreased, or after such thought activities as Guna Shreni etc., by the help of division called Vidhyáta, is Vidhyáta Sankramana.

(3) Transferrence of matter of a Karma into that of others during their bondage, by division of Adhah Pravritta, is called Adhah Pravritta Sankramana.

(4) Transferrence of Karmic matter by constant innumerable-fold multiplication, every instant, by division Guna is called Guna-Sankramana.

(5) Transferrence of all Karmic matter into another during the last part (Pháli) of the last section (Kánda) of time is called Sarva-Sankramana.

Clouded-right-belief, and Mixed-belief sub-classes are included into the sub-classes of Udvelana; therefore their Guna-Sankramana takes place in the last section of time, and their Sarva Sankramana occurs during the last part of that very section.

तिरियदुजाइचउक्कं आदाउज्जोवथावरं सुहुमं ।
साहारणं च एदे तिरियेयारं मुणेयव्वा ॥ ४१४ ॥

तिर्यग्द्विजातिचतुष्कमातापोद्योतस्थावरं सूक्ष्मम् ।
साधारणं चैताः तिर्यगेकादश मन्तव्याः ॥ ४१४ ॥

414. (There is operation of eleven sub-classes of body-making-Karma during sub-human life only, *i. e.*,) of the two sub-human (condition and migratory form), four genus (from one-sensed to four-sensed), hot-light, cold light, immobile, fine-body, and common. They are known as sub-human-eleven or Triyagekádasha.

Commentary.

The eleven sub-classes mentioned above come into operation, as a rule, in sub-human condition only. Therefore they are called Tiryagekadasha.

आहारदुगं सम्मं मिस्सं देवदुगणारयचउक्कं ।
उच्चं मणुदुगमेदे तेरस उव्वेल्लणा पयडी ॥ ४१५ ॥

आहारद्विकं सम्यं मिश्रं देवद्विकनारकचतुष्कम् ।
उच्चं मनुद्विकमेताः त्रयोदश उद्वेलना प्रकृतयः ॥ ४१५ ॥

415. The two Assimilative (body and limbs), Clouded-right-belief, Mixed-right-and-wrong-belief, the two Celestial (condition and migratory form), the four hellish (condition, migratory form, fluid body, and limbs) high family, the two human (condition and migratory form),-these thirteen are called Udvelaná sub-classes.

बंधे अधापवत्तो विज्झादं सत्तमोत्ति हु अबंधे ।
एत्तो गुणो अबंधे पयडीणं अप्पसत्थाणं ॥ ४१६ ॥

बन्धे अधःप्रवृत्तो विध्यातः सप्तम इति हि अबन्धे ।
इतो गुणः अबन्धे प्रकृतीनामप्रशस्तानाम् ॥ ४१६ ॥

416. Adhah Pravritta (kind of transferrence occurs) during the bondage (time of Karmas); Vidhyáta (kind of transferrence), during non-bondage (of Karmas) only till the seventh (stage of perfect vows); afterwards (till the eleventh stage of sub-sided delusion) there is Gunna (Sankramana, kind of transferrence) of bad sub-classes during (their) non-bondage (time).

Commentary.

Adhah Pravritta transferrence occurs only during bondage of the sub-classes till their cessation of bondage, but wrong-belief-Karma does not transfer into another during stage of wrong-belief as has been already stated above. Matter of those sub-classes, whose bondage has ceased, is transferred into another, from the fourth stage till the seventh stage. This is called Vidhyáta Sankramaṇa. From 8th to 11th stage, those bad sub-classes which are not bound there, are transferred into others. This transferrence is called Guṇa Saṇkramaṇa. It also should be noted that there is Guṇa Saṇkramana of Karmic matter, for one Antar muhurta during the time of acquirement of the first Subsidential-right-belief, and also during the full time of Mixed-right-and-wrong-belief, and of clouded-right-belief when Wrong-belief-karmic-matter is going to be destroyed with the help of New-thought-activity, till the last but one part of that section of time. During the remaining last part there is Sarva Saṇkramaṇa *i. e.*, full transferrence of matter.

तिरियेयारुव्वेल्लणपयडी संजलणलोहसम्ममिस्सूणा ।
मोहा थीणतिगं च य वावण्णे सव्वसंकमणं ॥ ४१७ ॥

तिर्यगेकादशोद्वेल्लनप्रकृतयः संज्वलनलोभसम्यग्मिश्रोनाः ।
मोहाः स्त्यानत्रिकं च च द्वापञ्चाशत् सर्वसंक्रमणम् ॥ ४१७ ॥

417. The sub-human eleven (*vide* Gatha 414), (thirteen) Udvelana sub-classes (*vide* Gatha 415), (all the twenty-eight sub-classes of) deluding Karma, except Perfect-conduct-preventing greed, Clouded-right-belief, and Mixed-right-and-wrong-belief, three (kinds of sleep) Somnambulism, (heavy drowsiness, and deep sleep)—these fifty-two (sub-classes have) Sarva Saṇkramaṇa or full transferrence.

उगुदालतीससत्तयवीसे एक्केक्कबारतिचउक्के ।
इगिचदुदुगतिगतिगचदुपणदुगदुगतिण्णि संकमणा ॥ ४१८ ॥

एकोनचत्वारिंशत्त्रिंशत्सप्तकविंशे एकैकद्वादशत्रिचतुष्के ।
एकचतुर्द्विकत्रिकत्रिकचतुःपञ्चद्विकद्विकत्रयः संक्रमणाः ॥४१८॥

418. (Out of five kinds of) transferrence (there are) one, four, two, three, three, four, five, two two, and three,

(kinds of transferrence respectively) among thirty-nine, thirty, seven, twenty, one. one, twelve, and three (times) four (*i. e.*, four, four, and four, sub-classes).

सुहुमस्स बंधघादी सादं संजलणलोहपंचिंदी ।
तेजदुसमवरणचऊ अगुरुगपरघादउस्सासं ॥ ४१६ ॥
सत्थगदी तसदसयं णिमिणुगुदाले अधापवत्तो दु ।
थीणतिबारकसाया संढित्थी अरइ सोगो य ॥ ४२० ॥
तिरियेयारं तीसे उव्वेलणहीणचारि संकमणा ।
णिद्दा पयला असुहं वण्णचउक्कं च उवघादे ॥ ४२१ ॥
सत्तण्हं गुणसंकममधापवत्तो य दुक्खमसुहगदी ।
संहदि संठाणदसं णीचापुण्णथिरछक्कं च ॥ ४२२ ॥
वीसण्हं विज्झादं अधापवत्तो गुणो य मिच्छत्ते ।
विज्झादगुणे सव्वं सम्मे विज्झादपरिहीणा ॥४२३॥ कुलयं॥

सूक्ष्मस्य बंधघातिन्यः सातं संज्वलनलोभपञ्चेन्द्रियम् ।
तेजोद्विसमवर्णचतुरगुरुकपरघातोच्छ्वासम् ॥ ४१६ ॥
शस्तगतिः त्रसदशकं निर्माणमेकोनचत्वारिंशत्सु अधःप्रवृत्तस्तु ।
स्त्यानत्रिद्वादशकषायाः षण्ढस्त्री अरतिः शोकश्च ॥ ४२० ॥
तिर्यगेकादश त्रिंशत्सु उद्वेलनहीनचत्वारः संक्रमणाः ।
निद्राप्रचला अशुभं वर्णचतुष्कं च उपघातम् ॥ ४२१ ॥
सप्तानां गुणसंक्रमोऽधःप्रवृत्तश्च दुःखमशुभगतिः ।
संहतिसंस्थानदश नीचापूर्णमस्थिरषट्कं च ॥ ४२२ ॥
विंशानां विध्यातः अधःप्रवृत्तो गुणश्च मिथ्यात्वे ।
विध्यातगुणो सर्वः सम्यक्त्वे विध्यातपरिहीनाः ४२३ ॥ कुलकम् ।

419-423. Among the thirty-nine (sub-classes (*i. e.*, five knowledge-obscuring, four-conation-obscuring, five obstructive) pleasure-(feeling), perfect-conduct-preventing greed; five-sensed; the two electric (and karmic bodies) symmetrical (figure); the four, colour (smell, taste and touch); not-

heavy-light; destructive; respiration; graceful movement, the ten, mobile, (gross, developable, individual, steady, beautiful, amiable, sweet-voice, impressive, and fame), and formation, of which (there is) only Adhah Pravritta (transferrence), Bondage-cessation (occurs in the stage) of slightest delusion. The three somnambulism (heavy-drowsiness and deep-sleep); the twelve passions (*i. e.*, all sixteen except perfect-conduct-preventing four passions), common and female (sexes), ennui, sorrow, and the sub-human eleven (*i. e.*, sub-human condition and migratory form, four genus from one-to-four-sensed, hot-light, cold-light, immobile, fine-body and common), among these thirty (there are) four (kinds of) transferrence, (that is, all five) except Udvelana. Sleep, drowsiness, bad four, colour, (smell, taste and touch), and self-destructive, among these seven, (there are two kinds of transferrence, Guṇa Sankramaṇa, and Adhah-Pravritta. Pain (feeling), awkward-movement, the ten (*i. e.*, five kinds of) bones, (excepting the first, and five kinds of) figure, (excepting the first), low (family), undevelopable, the six unsteady (ugly, unprepossessing, harsh-voice, un-impressive, and notoriety),among these twenty, there are three kinds of transferrence, Vidhyáta, Adhah Pravritta and Guṇa (Sankramaṇa). And in wrong-belief (sub-class there are also three kinds of transferrence *i. e.*,) Vidhyāta, Guṇa, and Sarva. And in clouded-right-belief (there are four kinds of transferrence *i. e.*, all five) except Vidhyāta.

सम्मविहीणुव्वेल्ले पंचेव य तत्थ होंति संकमणा ।
संजलणतिये पुरिसे अधापवत्तो य सव्वो य ॥ ४२४ ॥
सम्यग्विहीनोद्वेल्ये पञ्चैव च तत्र भवन्ति संक्रमणाः।
संज्वलनत्रये पुरुषे अधःप्रवृत्तश्च सर्वश्च ॥ ४२४ ॥
ओरालदुगे वज्जे तित्थे विज्झादधापवत्तो य ।
हस्सरदिभयजुगुच्छे अधापवत्तो गुणो सव्वो ॥ ४२५ ॥
औराळद्विके वज्रे तीर्थे विध्यातोऽधःप्रवृत्तश्च ।
हास्यरतिभयजुगुप्सायामधःप्रवृत्तो गुणः सर्वः ॥ ४२५ ॥

424-425. Among (twelve sub-classes of) Udvelana, *i. e.* all thirteen) except clouded-right-belief, (namely assimilative body, and, limbs, mixed-right-and-wrong-belief, celestial condition and migratory form, hellish condition and migratory form, fluid body, and limbs, high family, human condition and migratory form), there are all the five (kinds of) transferrence. Three perfect-conduct-preventing (passions *i. e.*, all four except greed), and masculine (sex), (among these four, there are two kinds of transferrence *i. e.*,) Adhah-Pravritta and Sarva. The two physical (body-and-limbs), adamantine (the first kind of bone), and Tirthankara, (among these four there are two kinds of transferrence), Vidhyáta and Adhah-Pravritta. Laughter, indulgence, fear, and disgust, (among these four, there are three kinds of transferrence) Adhah Pravritta, Guṇa and Sarva.

Commentary.

There are 148 sub-classes of 8 Karmas, out of which 122 are counted among the operative sub-classes, Five kinds of molecular bondage, and 5 kinds of interfusion, have been included in five kinds of bodies, while twenty kinds of colour etc., are counted as four only. 10+16=26 being thus excluded from 148, 122 only are left. All five kinds of transferrence occurring among 122 sub-classes are detailed in verses 419 to 425.

The number of sub-classes enumerated in these verses comes to 39+30+7+20+1+1+12+4+4+4=122. It should be noted that they do not include four age Karmas, because transferrence of matter of one age Karma to another is not possible, as only one kind of age Karma is operative at a time, (*vide* Gatha 410); but four sub-classes of colour etc., have been counted twice, because they are both good and bad; thus although 118 sub-classes are mentioned in the five kinds of transferrence, yet they really come upto 122, as the 4 colour etc., are to be counted twice, as good and bad.

सम्मत्तूणुव्वेलणथीणतितीसं च दुक्खवीसं च ।
वज्जोरालदुतित्थं मिच्छं विज्झादसत्तट्ठी ॥ ४२६ ॥
सम्यक्त्वोनोद्वेलनस्त्यानत्रिंत्रिंशच्च दुःखविंशश्च ।
वज्रौराखद्वितीर्थं मिथ्यं विध्यातसप्तषष्टिः ॥ ४२६ ॥

426. (Twelve sub-classes of) Udvelaná (*i. e.*, all thirteen) except clouded-right-belief, thirty (from) somnambulism three, (etc., onwards), twenty (beginning from) pain (feeling) etc., adamantine (bones), physical-two (body, and limbs), Tirthankara, and wrong-belief; these sixty-seven (have) Vidhyāta (kind of transferrence).

मिच्छूणिगिवीससयं अधापवत्तस्स होंति पयडीओ ।
सुहुमस्स बंधघादिप्पहुदी उगुदालुरालदुगतित्थं ॥४२७॥
वज्जं पुंसंजलणति ऊणा गुणसंकमस्स पयडीओ ।
पणहत्तरिसंखाओ पयडीणियमं विजाणाहि ॥४२८॥ जुम्मं ।

मिथ्योनैकविंशशतमधःप्रवृत्तस्य भवन्ति प्रकृतयः ।
सूक्ष्मस्यबंधघातिप्रभृतयः एकोनचत्वारिंशदौराालद्विकतीर्थम् ४२७
वज्रं पुंसंज्वलनत्रिकमूना गुणसंक्रमस्य प्रकृतयः ।
पञ्चसप्ततिसंख्याः प्रकृतिनियमं विजानीहि ॥ ४२८ ॥ युग्मम् ।

427-428. One hundred and twenty-one sub-classes (*i. e.*, all the 122) except wrong-belief, belong to Adhah Pravritta (transferrence). Subtracting (47, from 122 *viz.*) thirty-nine, beginning from (the fourteen of which there is) bondage-cessation in slightest delusion stage, physical two (body and limbs), Tirthankara, adamantine (bones), masculine (sex), the three (passions) perfect-right-conduct-deluding (*i. e.*, anger, pride and deceit), the remaining number of seventy-five sub-classes belong to Guṇa transferrence. Thus should be known the rule of sub-classes.

Commentary.

Transferrence, thus, works as follows :—

39	sub-classes	have	only Adhah Pravritta.
30	,,	,,	Adhah. Vidhyáta, Guṇa and Sarva.
7	,,	,,	Guṇa and Adhah.
20	,,	,,	Vidhyáta, Adhah and Guṇa.
1	,,	has	Vidhyáta, Guṇa and Sarva.
1	,,	,,	Udvelaná, Adhah, Guṇa and Sarva.

12 sub-classes have Udvelana Vidhyáta, Adhah, Guṇa and Sarva.
4 „ „ „ Adhah and Sarva.
4 „ „ „ Adhah and Vidhyáta.
4 „ „ „ Adhah, Guṇa and Sarva.

Among all these, the highest number of sub-classes belong to Adhah, Guṇa and Vidhyáta kinds of transferrence.

Adhah has 39+30+7+20+1+12+4+4+4—121.
Guṇa has 30+7+20+1+1+12+4=75.
Vidhyata has 30+20+1+12+4=67.

Udvelana sub-classes are only 13, as said in Gatha 415, while Sarva covers 30+1+1+12+4+4=52 sub-classes *vide* Gatha 417.

The following chart will be found useful.

Table No. 2, showing the kind of transferrence among 122 sub-classes of Karma, marked by a star.

Serial Number of sub-classes.	Names of sub-classes.	Udvelana.	Vidhyáta.	Adhah.	Guṇa.	Sarva.
1-5	5 Knowledge-obscuring ...			*		
6-9	4 Conation obscuring ...			*		
10	Somnambulism ...		*	*	*	*
11	Heavy Drowsiness ...		*	*	*	*
12	Deep Sleep ...		*	*	*	*
13	Drowsiness ...			*	*	
14	Sleep ...			*	*	
15	Pleasure Feeling ...			*		
16	Pain feeling ...		*	*	*	
17	Wrong belief ...		*		*	*
18	Mixed Right and wrong belief. ...	*	*	*	*	*
19	Clouded Right belief. ...	*		*	*	*

Serial Number of sub-classes.	Names of sub-classes.	Udvelâna.	Vidhyâta.	Adhah.	Guṇa.	Sarva.
20-23	Four Error-feeding Passions ...		*	*	*	*
24-27	Four Partial-Vow-preventing passions ...		*	*	*	*
28-31	Four Full-vow preventing passions ...		*	*	*	*
32-34	Perfect-right-conduct-preventing anger, pride and deceit ...			*		*
35	Perfect-right-conduct-preventing greed ...			*		
36	Laughter ...			*	*	*
37	Indulgence ...			*	*	*
38	Ennui ...		*	*	*	*
39	Sorrow ...		*	*	*	*
40	Fear ...			*	*	*
41	Disgust ...			*	*	*
42	Female Inclination ...		*	*	*	*
43	Male inclination. ...			*		*
44	Common inclination ...		*	*	*	*
45-46	Hellish condition and migratory form.	*	*	*	*	*
47-48	Sub-human condition and migratory form. ...		*	*	*	*
49-50	Human condition and migratory form.	*	*	*	*	*
51-52	Celestial condition and migratory form ...	*	*	*	*	*
53-53	One-sensed to four-sensed genus ...		*	*	*	*
57	Five sensed genus ...			*		
58-59	Physical Body and Limbs ...		*	*		

Serial Number of sub-classes.	Names of sub-classes.	Udvelána.	Vidhyáta.	Adhah.	Guna.	Sarva.
60-61	Fluid Body and Limbs ...	*	*	*	*	*
62-63	Assimilative Body and Limbs ...	*	*	*	*	*
64	Electric Body ...			*		
65	Karmic Body ...			*		
66	Formation ...			*		
67	Adamantine Bone ...		*	*		
68-72	Other Five bones ...		*	*	*	
73	Figure, Symmetrical ...			*		
74-78	Other five figures ...		*	*	*	
79-82	Four good colour etc. ...			*		
83-86	Four bad colour etc. ...			*	*	
87	Not-heavy-light ...			*		
88	Self-Destructive ...			*	*	
89	Destructive ...			*		
90	Hot-Light ...		*	*	*	*
91	Cold-Light ..		*	*	*	*
92	Respiration ...			*		
93	Graceful movement ...			*		
94	Awkward movement ...		*	*	*	
95	Individual ...			*		
96	Common ...		*	*	*	*
97	Mobile ...			*		
98	Immobile ...		*	*	*	*
99	Beautiful ...			*		

Serial Number of sub-classes.	Names of sub-classes.	Udvelṇa.	Vidhyāta.	Adhaḥ.	Guṇa.	Sarva
100	Ugly ...		*	*	*	
101	Amiable ...			*		
102	Unprepossessing ...		*	*	*	
103	Sweet-voice ...			*		
104	Harsh-voice ...		*	*	*	
105	Fine ...		*	*	*	*
106	Gross ...			*		
107	Developable ...			*		
108	Undevelopable ...		*	*	*	
109	Steady ...			*		
110	Unsteady ...		*	*	*	
111	Impressive ...			*		
112	Unimpressive ...		*	*	*	
113	Fame ...			*		
114	Notoriety ...		*	*	*	
115	Tirthankara ...		*	*		
116	High Family ...	*	*	*	*	*
117	Low Family ...		*	*	*	
118-122	Five obstructive ...			*		
122		13	67	121	75	52

ठिदिअणुभागाणं पुण बंधो सुहुमोत्ति होदि णियमेण ।
बंधपदेसाणं पुण संकमणं सुहुमरागोत्ति ॥ ४२६ ॥
स्थित्यनुभागयोः पुनः बन्धः सूक्ष्म इति भवति नियमेन ।
बन्धप्रदेशानां पुनः संक्रमणं सूक्ष्मराग इति ॥ ४२६ ॥

429. The duration and fruition bondage takes place as a rule till (the 10th stage of) slightest (delusion), so there is transferrence of matter in bondage till that slightest delusion only.

Commentary.

Duration and fruition are caused by passionate thought-activity. Passions cease to operate beyond the 10th stage of slightest delusion, and therefore Karmic matter can not have these two kinds of bondage beyond that stage. Though pleasure-feeling Karmic matter is attracted towards the soul in the eleventh, twelfth and thirteenth stages owing to the soul's vibrations, it has only the remaining two bondages *i.e.*, of kind and quantity, Prakriti and Pradesha.

Transferrence of one sub-class of Karmic matter to that of any other sub-class is possible only through passions, mild or strong. In the total absence of passions there is no transferrence of Karmic matter beyond the 10th stage.

सव्वस्सेकं रूवं असंखभागो दु पल्लछेदाणं ।
गुणसंकमो दु हारो ओकड्डुक्कट्टणं तत्तो ॥ ४३० ॥
हारं अधापवत्तं तत्तो जोगम्हि जो दु गुणगारो ।
णाणागुणहाणिसला असंखगुणिदक्कमा होंति ॥ ४३१ ॥
तत्तो पल्लसलायच्छेदहिया पल्लछेदणा होंति ।
पल्लस्स पढममूलं गुणहाणीवि य असंखगुणिदकमा ॥४३२॥
अण्णोण्णब्भत्थं पुण पल्लमसंखेज्जरूवगुणिदकमा ।
संखेज्जरूवगुणिदं कम्मुक्कस्सट्ठिदी होदि ॥ ४३३ ॥
अंगुलअसंखभागं विज्झादुव्वेल्लणं असंखगुणं ।
अणुभागस्स य णाणागुणहाणिसला अणंताओ ॥ ४३४ ॥

गुणहाणिअणंतगुणं तस्स दिवड्ढं णिसेयहारो य ।
अहियकमाणायव्वोणण्णब्भत्थोरासी अणंतगुणो॥४३५॥कुलयं

सर्वस्यैकं रूपमसंख्यभागस्तु पल्यच्छेदानाम् ।
गुणसंक्रमस्तु हार अपकर्षणोत्कर्षणं ततः ॥ ४३० ॥
हारः अधःप्रवृत्तस्ततो योगे यस्तु गुणकारः ।
नानागुणहानिशला असंख्यगुणितक्रमा भवन्ति ॥ ४३१ ॥
ततः पल्यशलाकच्छेदाधिकाः पल्यच्छेदना भवन्ति ।
पल्यस्य प्रथममूलं गुणहानिरपि च असंख्यगुणितक्रमा ॥४३२॥
अन्योन्याभ्यस्तं पुनः पल्यमसंख्येयरूपगुणितक्रमम् ।
संख्येयरूपगुणिता कर्मोत्कृष्टस्थितिर्भवति ॥ ४३३ ॥
अङ्गुलासंख्यभागं विध्यातोद्वेलनमसंख्यगुणम् ।
अनुभागस्य च नानागुणहानिशला अनन्ताः ॥ ४३४ ॥
गुणहानिरनन्तगुणा तस्या द्व्यर्धं निषेकहारश्च ।
अधिकक्रमाणामन्योन्याभ्यस्तो राशिरनन्तगुणः ॥४३५॥कुलकम्

430-435. Sarva-bhágáhàra, (Sarva Division), (in Sarva Sankramana is by) one Guna (division), (in Guna Sankramana is by innumerable times of Sarva which is equal to) innumerable part of Palya Ardhachhedas. Innumerable fold of this is Utkarshana and Apakarshana (division). (Its innumerable fold is) the Adhah Pravritta division in (Adhah Sankramana). Innumerable fold of this, is the multiplier in vibratory (division). (Innumerable fold of this, is the number) of Shalákás of Náná Guna Háni (in duration of Karmas). (Thus each one) is innumerable fold (of the former) respectively. (The number of) Ardhachhedas of Palya (is the above), increased by (the number of) Ardhachhedas of Palya Varga Shaláká. The first square root of Palya and (the instants of) one Guna Hani (in duration of Karmas) (are each) innumerable fold (of the former) respectively. Annyonyábhyasta Ráshi (in duration of Karmas) and Palya itself (are each) innumerable fold (of the former) respectively.

Its numerable fold is the maximum duration of Karmas. (Its innumerable fold is) Vidhyáta (division) (in Vidhyáta Sankramaṇa, which is equal to) innumerable part of Suchi-Angula. Its innumerable fold is Udvelaná (division in Udvelaná Sankramaṇa). Its infinite fold is Náná Guṇa Háni Shaláká in fruition (of Karmas). Its infinite fold (is) one Guṇa Háni Áyáma (in that duration). One and a half of such Guṇa Háni Áyáma is (the above) increased (by half of itself). (Number of) Nishekáhára or two Guṇa Háni Áyáma (is the above increased by half of that Guṇa Hani Áyama). Infinitefold of that is Annyonyá bhyasta Rashi (of that duration.) (Such is) the order.

Commentary.

Here is set forth the quantity in the five kinds of transferrence, which takes place according to their respective divisions, increasing in the order given below :—

1. Sarva division.
2. Guṇa division.
3. Utkarshaṇa and Apakarshaṇa divisions.
4. Adhah Pravritta division.
5. Multiplier in Vibratory divisions *i. e.*, Yoga Guṇakara.
6. Náná Guṇa Háni Shaláká in duration of Karmas.
7. Number of Ardha-Chhedas in a Palya.
8. First Square root of Palya.
9. Guṇa Háni in Duration.
10. Annyonyá bhyasta Rashi in Duration.
11. Palya.
12. Maximum duration of Karmas.
13. Vidhyáta division (in Vidhyáta Sankramaṇa).
14. Udvelaná division (in Udvelaná Sankramaṇa).
15. Náná Guṇa Háni Shaláká in Duration.
16. Náná Guṇa Háni Áyáma in duration.
17. One and half of that Guṇa Háni.
18. Nishekáhára.
19. Annyonyá bhyasta Ráshi of Duration.

Thus it will be seen that Sarva Bhágáhára division is taken as one. It means that the karmic matter which remains in the last part of the last section of the duration of a Karma, will be divided by one and the result, *i. e.*, the same number of Karmic molecules

will be transferred to another sub-class. This is called Sarva transferrence. Guṇa division comes next. Its number is innumerable fold of Sarva. The number of Karmic molecules in any sub-class in Guṇa Saṇkramaṇa will be divided by Guṇa division. The result will be the number of molecules to be transferred to another sub-class in the first instant of the fixed time of this Sankramaṇa. Then at each successive instant, the innumerable fold of its former will continue to be transferred till the last instant of its duration. This is called Guṇa Saṇkramaṇa

The third Adhah Pravritta division comes in the fourth order. Karmic matter of any sub-class in Adhah Pravritta being divided by Adhah Pravritta division, the result will be transferred to another sub-class. The fourth Vidhyáta division comes in the 13th order. Karmic matter of any sub-class of Vidhyáta being divided by Vidhyáta division, the result will be transferred to another sub-class. The fifth Udvelaná division is fourteenth in order. Karmic matter of any Udvelaná sub-class being divided by Udvelana division, the result will be transferred to another sub-class.

Utkarshaṇa means an increase in number or quantity.

Apakarshaṇa means decrease in number or quantity.

For the terms, Ardhachheda, Náná Guṇa Háni, Shaláka, Annonya bhyasta Rashi, Suchiangula, Nishekáhara, see Gommatsara Jiva Kanda Volume V, of the Sacred Books of the Jainas pages 128, 149, 102, 123.

जस्स य पायपसायेणणंतसंसारजलहिमुत्तिण्णो ।
वीरिंदणंदिवच्छो णमामि तं अभयणंदिगुरुं ॥ ४३६ ॥

यस्य च पादप्रसादेनानन्तसंसारजलधिमुत्तीर्णः ।
वीरेन्द्रनन्दिवत्सो नमामि तमभयनन्दिगुरुम् ॥ ४३६ ॥

436. I (Nemi Chandra) the disciple of Virendra Nandi bow to the teacher Abhaya Nandi, by grace of whose feet, I crossed the ocean of infinite wanderings.

Commentary.

Acharya Virendra Nandi was the author's Deekshá Guru, the preceptor who initiated him into the order of saints. Acharya Abhaya Nandi was his Shikshá Guru, the great teacher who taught him after initiation.

बंधुक्कट्टणकरणं संकममोकट्टुदीरणा सत्तं ।
उदयुवसामणिधत्ती णिकाचणा होदि पडिपयडी ॥ ४३७ ॥
बन्धोत्कर्षणकरणं संक्रममपकर्षणोदीरणा सत्त्वम् ।
उदयोपशान्तनिधत्तिः निःकाचना भवति प्रतिप्रकृति ॥४३७॥

437. There are (ten) modes (or Karaṉa) affecting each sub-class of Karma :

1. Bondage (Bandha).
2. Increase (Utkarshaṉa).
3. Transferrence (Sankramaṉa),
4. Decrease (Apakarshaṉa).
5. Premature operation (Udirṉá).
6. Existence (Sattá).
7. Operation (Udaya).
8. Subsidence (Upashama)
9. Nidhatti.
10. Nihkáchaná or Nihkachita.

कम्माणं संबंधो बंधो उक्कट्टणं हवे वड्ढी ।
संकमणमणत्थगदी हाणी ओकट्टणं णाम ॥ ४३८ ॥
कर्मणां संबन्धो बन्ध उत्कर्षणं वृद्धिर्भवेत् ।
संक्रमणमन्यत्र गतिः हानिरपकर्षणं नाम ॥ ४३८ ॥

438. Connection with Karmic molecules is Bondage (Bandha), increment (of duration or fruition of Karmas already bound is) Increase (Utkarshaṉa), change (of Karmic matter of one sub-class into another (is) Transferrence (Sankrama or Sankarmaṉa), diminution (of duration or fruition in Karmas already bound is) termed Decrease (Apakarshaṉa).

अण्णत्थठियस्सुदये संथुहणमुदीरणा हु अत्थित्तं ।
सत्तं सकालपत्तं उदओ होदित्ति णिद्दिट्ठो ॥ ४३९ ॥
अन्यत्र स्थितस्योदये संस्थापनमुदीरणा हि अस्तित्वम् ।
सत्त्वं स्वकालप्राप्तमुदयो भवतीति निर्दिष्टः ॥ ४३९ ॥

439. Putting (Karmic molecules) which are beyond (the time of operation) into operation (by decreasing their duration is) Premature operation (Udiraṇá). Remaining of (Karmic molecules, in an un-operative condition is) Existence (Sattva, or Sattā). Coming into fruition (of karmic molecules) in their own time is said to be Operation (Udaya).

उदये संकममुदये चउसुवि दादुं कमेण णो सक्कं ।
उवसंतं च णिधत्तिं णिकाचिदं होदि जं कम्मं ॥ ४४० ॥
उदये संक्रमोदययोः चतुर्ष्वपि दातुं क्रमेण नो शक्यम् ।
उपशान्तं च निधत्तिः निकाचितं भवति यत् कर्म ॥ ४४० ॥

440. Those Karmic molecules which cannot come into Operation, into Transferrence and Operation, or even into (any of the) four (conditions of Operation, Transferrence, Increase or Decrease of duration and fruition) are respectively (said to be in) Subsidence (Upashama), Nidhatti and Nihkachita.

Commentary.

Difference between Upashama, Nidhatti ; and Nihkachita is this. In Upashama, Karmic molecules are prevented from Operation, for a limited time although the time for their operation has arrived ; they are made to subside for that period. During this time of subsidence they may have transferrence, increase or decrease of duration and fruition In Nidhatti, they are neither brought into operation prematurely, nor transferred into that of another sub-class, but they may have increase or decrease of duration and fruition. In Nihkachita, they do not operate prematurely nor are transferred, nor can they increase or decrease their duration and fruition.

संकमणाकरणूणा णवकरणा होंति सव्वआऊणं ।
सेसाणं दसकरणा अपुव्वकरणोत्ति दसकरणा ॥ ४४१ ॥
संक्रमणाकरणोनानि नवकरणानि भवन्ति सर्वायुषाम् ।
शेषाणां दशकरणान्यपूर्वकरण इति दशकरणानि ॥ ४४१ ॥

441. All (the four kinds of) Age-Karma have only nine Karaṇas, excepting the Mode of transferrence. The rest (of the Karmas have) ten Karaṇas.

These ten modes (are possible) till (the 8th stage of) New Thought-activity (or Apûrva Karaṇa).

Commentary.

It has been said before that matter of any age-Karma can not be transferred into that of another ; therefore Age-Karma can have only the other nine Karaṇas. All the other 144 sub-classes may have all, the ten modes. Souls in stages from wrong-belief to that of New-thought-activity may have all the ten Karaṇas.

आदिमसत्तेव तदो सुहुमकसाओत्ति संकमेण विणा ।
छच्च सजोगित्ति तदो सत्तं उदयं अजोगित्ति ॥ ४४२ ॥

आदिमसप्तैव ततः सूक्ष्मकषाय इति संक्रमेण विना ।
षट् च सयोगीति ततः सत्त्वमुदय अयोगीति ॥ ४४२ ॥

442. Beyond (that *i. e.*, from 9th stage of Advanced-thought-activity) till (10th stage of) Slightest-Delusion (there are) only the first seven (leaving Upshama, Nidhatti and Nihkachita); then (from 11th stage of) Subsided Delusion) till the 13th stage of) Vibrating (perfect soul), only six, leaving transferrence also; afterwards, in the vibrationless (Perfect soul, there are only two) Existence and Operation.

णवरि विसेसं जाणे संकममवि होदि संतमोहम्मि ।
मिच्छस्स य मिस्सस्स य सेसाणं णत्थि संकमणं ॥ ४४३ ॥

नवरि विशेषं जानीहि संक्रममपि भवति शान्तमोहे ।
मिथ्यस्य च मिश्रस्य च शेषाणां नास्ति संक्रमणम् ॥ ४४३ ॥

443. But, know this speciality in (the 11th stage of) Subsided Delusion that there is Transferrence also of (matter of) wrong-belief, and mixed-right-and-wrong-belief (into that of clouded-right-belief), but (there is) no Transferrence of the remaining (sub-classes).

बंधुक्कट्टणकरणं सगसगबंधोत्ति होदि णियमेण ।
संकमणं करणं पुण सगसगजादीण बंधोत्ति ॥ ४४४ ॥

बन्धोत्कर्षणकरणं स्वकस्वकबन्ध इति भवति नियमेन ।
संक्रमणं करणं पुनः स्वकस्वकजातीनां बन्ध इति ॥ ४४४ ॥

444. Modes of *Bondage* and Increase (in sub-classes) are applicable, as a rule, upto (the stages where they have) their respective bondage: while the mode of transferrence applies upto (the stages where) respective (sub-classes) of their kind are bound.

Commentary.

A sub-class of a Karma will not be bound beyond the stage of its bondage-cessation (Bandha Vyuchhitti). For example wrong-belief sub-class of deluding Karma is only bound in wrong-belief stage, at the end of which it ceases to bind. It will not be bound beyond this first stage; nor will there be increase of duration and fruition in the matter of wrong-belief Karma beyond the first stage.

Knowledge-obscuring Karma is of five kinds. These five Karmas are of the same class. They are bound till the 10th stage. The *transferrence of matter from one sub-class to another of the same* class will also take place till the 10th stage.

ओक्कट्टणकरणं पुण अजोगिसत्ताण जोगिचरिमोत्ति ।
खीणं सुहुमंताणं खयदेसं सावलीयसमयोत्ति ॥ ४४५ ॥

अपकर्षणकरणं पुनरयोगिसत्त्वानां योगिचरम इति ।
क्षीणं सूक्ष्मान्तानां क्षयदेशं सावलिकसमय इति ॥ ४४५ ॥

445. And the mode of Decrease (of duration and fruition of (eighty-five sub-classes) which are in existence in the (14th stage of) non-vibrating (perfect soul is possible) till the last instant (of the 13th stage of) vibrating (perfect soul). (Sixteen sub-classes, such as sensitive-knowledge-obscuring Karma, and one sub-class of greed), which are destroyed (respectively) in (the stage of) Delusionless, (the 12th), and Slightest (delusion, the 10th, have the mode of decrease) till their Place of Destruction (Kshaya Desha) which lasts for one Âvali and one instant.

Commentary.

85 sub-classes, out of 148, remain in existence till the last two instants of the 14th stage. Decrease of their duration and fruition

till their Place of Destruction which is called Kshaya Desha. It lasts for one Avali and one instant. It is a rule that those sub-classes which are changed into other sub-classes at the time of destruction, *i.e.*, which are operative in the form of another sub-class at the time of destruction, and are therefore called Paramukhodaya, have their Kshaya Desha in the last part or Pháli of the last section or Kánda of their destructive stage. While those sub-classes which are destroyed when operative in their own form, and are therefore called Svamukhodaya, have Kshaya Desha for one Avali and one instant. This applies to the 17 sub-classes mentioned above.

उवसंतोत्ति सुराऊ मिच्छत्तिय खवगसोलसाणं च ।
खयदेसोत्ति य खवगे अट्ठकसायादिवीसाणं ॥ ४४६ ॥

उपशान्त इति सुरायुः मिथ्यत्रयं क्षपकषोडशानां च ।
क्षयदेश इति च क्षपके अष्टकषायादिविंशानाम् ॥ ४४६ ॥

446. (Mode of Decrease in the Karmic matter of) celestial age (Karma is possible), till (the 11th stage of) Subsided (delusion); (while in the matter) of the three, wrong-belief (mixed and clouded-right-belief Karmas), and sixteen (sub-classes which are destroyed at the end of the first part of the 9th stage of) destructive (ladder, *i. e.*, pairs of hellish and sub-human migratory forms, 3 genus from 2-to-4 sensed, somnambulism, deep-sleep, and heavy-drowsiness, cold-light, and hot-light, one-sensed, common, fine, immobile, *vide* Gatha 338 Karma Kända Volume VI of the Sacred Books of the Jainas, page 210-211) (it is possible) up to their (respective) place of destruction and in the twenty (sub-classes), eight (middle) passions etc., (*i. e.*, four partial and four total-vow-preventing passions, common and feminine inclination, six minor passions, laughter etc., male inclination, anger, pride, and deceit which are destroyed in parts 2nd to 9th of the 9th stage of) destructive (ladder) also, it is possible up to their place of destruction.

Commentary.

Decrease of duration or fruition of celestial age-Karma is possible till the 11th stage, according to strong or mild pure thought

activity of the soul. Decrease of duration and fruition of three sub-classes of right-belief deluding Karma is possible till their place of destruction, in any of the stages from the 4th to 7th, while Decrease of the 16 sub-classes is possible up to their place of destruction in the first part of the 9th stage. Kshaya Desha of these nineteen sub-classes continues till the last part of the last section of its time. The other 20 sub-classes have 'Decrease' till their respective Kshaya Desha which coincides with the time of their destruction in the 9th stage, during its parts 2nd to 9th.

मिच्छतियसोलसाणं उवसमसेढिम्मि संतमोहोत्ति ।
अट्ठकसायादीणं उवसमियट्ठाणगोत्ति हवे ॥ ४४७ ॥

मिथ्यात्रयषोडशानामुपशमश्रेण्यां शान्तमोह इति ।
अष्टकषायादीनामुपशमिकस्थानक इति भवेत् ॥ ४४७ ॥

447. In subsidential ladder, (Decrease) in the three, wrong belief (mixed, and clouded-right-belief) and in the sixteen (hellish condition etc., named in the above gatha) occurs up to (the 11th stage of) Subsided delusion; and in (twenty sub-classes, eight (middle) passions etc., (named above), till their respective places of subsidence.

पढमकसायाणं च विसंजोजकं वोत्ति अयददेसोत्ति ।
णिरयतिरियाउगाणमुदीरणसत्तोदया सिद्धा ॥ ४४८ ॥

प्रथमकषायाणां च विसंयोजकं वा इति अयतदेश इति ।
निरयतिर्यगायुषोरुदीरणसत्त्वोदयाः सिद्धाः ॥ ४४८ ॥

448. (Decrease) in the first four (error-feeding) passions (lasts) till (their time of) transformation (Visamyojana) (into other passions) during (any of the four stages of) vowless, partial vow, (imperfect vow and total vow.) Premature operation, Existence, and Operation of the hellish and sub-human age-Karmas are established (till the 4th and 5th stage respectively).

मिच्छत्त च मिच्छोत्ति य उदीरणा उवसमाहिमुहियस्स।
समयाहियावलित्ति य सुहुमे सुहुमस्स लोहस्स ॥ ४४९ ॥

मिथ्यात्वस्य च मिथ्येति च उदीरणा उपशमाभिमुखस्य।
समयाधिकावलीति च सूक्ष्मे सूक्ष्मस्य लोभस्य ॥ ४४९ ॥

449. Premature operation of the wrong belief (Karma is possible) in the stage of wrong belief when the soul faces subsidential right-belief for one Avali and one instant; while of Slightest greed Karma in (the 10th stage of) Slightest Delusion.

उदये संकममुदये चउसुवि दादुं कमेण णो सक्कं।
उवसंतं च णिधत्तिं णिकाचिदं तं अपुव्वोत्ति ॥ ४५० ॥

उदये संक्रमोदययोः चतुर्ष्वपि दातुं क्रमेण नो शक्यम्।
उपशान्तं च निधत्तिः निकाचितं तत् अपूर्व इति ॥ ४५० ॥

450. (Karmic matter brought) under subsidence, (that) appertaining to Nidhatti-(Karaṇa) or Nihkachita-(Karaṇa) can not have, respectively, operation, operation (and) transferrence, or the four (operation, transferrence, Increase and Decrease) till (the 8th stage of) New-Thought-Activity.

Commentary.

Up to the 8th stage, Karmic matter which has been brought under subsidence for a certain time, can not be put into operation before such time has expired. Similarly Karmic matter of Nidhattikaraṇa cannot be brought into operation, nor can it be transferred till the 8th stage.

In the same way, matter of Nihkachita Karaṇa cannot be brought to operate, nor transferred, nor its duration and fruition increased and decreased till the 8th stage.

End of Chapter IV.

CHAPTER V.

Sthāna.

DESCRIPTION OF PLACES.

णमिऊण णेमिणाहं सच्चजुहिट्ठिरणमंसियंघिजुगं ।
बंधुदयसत्तजुत्तं ठाणसमुक्कित्तणं वोच्छं ॥ ४५१ ॥

नत्वा नेमिनाथं सत्ययुधिष्ठिरनमस्कृताङ्घ्रियुगम् ।
बन्धोदयसत्त्वयुक्तं स्थानसमुत्कीर्तनं वक्ष्ये ॥ ४५१ ॥

451. Having bowed to Nemintha (the 22nd Tirthankara), whose feet were adored by Satya Yudhishthira, (the first of the five Pandavas), I shall describe the place (sthána) concerning bondage, operation and existence (of Karmas).

Commentary.

The word Sthána, translated as place, denotes the aggregate number of classes or sub-classes, in bondage, operation, or existence, at a time, in a soul.

The question whether the classes or sub-classes are bound, operative, or existing, in ordered succession or otherwise will also be discussed in this chapter.

छसु सगविहमट्ठविहं कम्मं बंधंति तिसु य सत्तविहं ।
छव्विहमेकट्ठाणे तिसु एक्कमबंधगो एक्को ॥ ४५२ ॥

षट्सु सप्तविधमष्टविधं कर्म बध्नन्ति त्रिषु च सप्तविधम् ।
षड्विधमेकस्थाने त्रिषु एकमबन्धकमेकम् ॥ ४५२ ॥

452. During six (stages first to the 7th, except the 3rd, souls) bind seven classes of Karmas, (when age-Karma is not bound), as well as eight-classes (when age Karma is bound); but only seven classes (excepting age-Karma) during three (stages *i. e.*, 3rd of mixed-belief, the 8th and 9th, of new and advanced thought-activity); six classes (excepting age and deluding Karma) in one stage, (the 10th of slightest delusion); and only one (feeling Karma) during three (stages, the 11th, 12th and 13th of subsided delusion, delu-

sionless, and vibrating-perfect-soul). There is no bondage (of any Karma) in one (the last stage of non-vibrating perfect soul).

चत्तारि तिणिण तिय चउ पयडिट्ठाणाणि मूलपयडीणं ।
भुजगारप्पदराणि य अवट्ठिदाणिवि कमे होंति ॥ ४५३ ॥
चत्वारि त्रीणि त्रीणि चत्वारि प्रकृतिस्थानानि मूलप्रकृतीनाम् ।
भुजाकाराल्पतराणि च अवस्थितान्यपि क्रमेण भवन्ति ॥ ४५३ ॥

453. Of the main classes (of Karmas) there are respectively four, three, three, and four class-places (Prakriti sthāna), Increasing (places) (Bhujákára), Decreasing (places) (Alpatara) and steady (places Avasthita).

Commentary.

The variety in the number of Karmas bound at a time in the 14 spiritual stages, has been discussed in verses 452 and 453, and different names are given to this variety, looked at from different points of view.

1. In 6 spiritual stages, from the 1st to the 7th, excepting the 3rd, a soul binds seven classes of Karmas when age Karma is not bound, and all the eight, when age Karma is bound. Age Karma is bound only on 8 occasions in a life as stated elsewhere (See Gommatsara Jiva Kanda).

2. In the 3rd, 8th and 9th stages it binds only seven, excluding age Karma, which can not bound in these stages.

3. In the 10th it binds 6 classes, excluding Age and Deluding Karma.

4. In the 11th, 12th, and 13th it binds only one, the Feeling Karma.

Bondage of Karmas may again be viewed as Bhujákára, Increasing, when the numbers bound begin to increase, as would happen when a soul begins to descend from the 11th, where it binds only one, the Feeling Karma.

This increase is of three sorts ?

(1) to 6, in the 10th
(2) to 7 in the 9th, 8th, and 3rd and
(3) to 8 in the other stages.

When the soul progresses upwards, the bondage decrease, and the Decreasing places Alpatara are also three.

(1) to 7 in the 3rd, 8th and 9th stages,
(2) to 6 in the 10th,
(3) to 1 in the 11th and onwards.

When the soul remains steady, Avasthita, binding the same number in every instant, there are 4 such Places; with reference to spiritual stages :—

(1) In the 1st to 7th except the 3rd stage, where it binds 7 or 8 Karma, just as Age Karma is not bound or bound.
(2) In the 3rd, 8th and 9th stage, where it binds 7.
(3) In the 10th, where it binds 6.
(4) In the 11th, where it binds only 1.

Whether ascending from 8th to the 11th, or descending from 11th to 8th, the ascent, or descent, must be gradual and no leaping over an intermediate stage is possible, and hence the Increasing and Decreasing Places must stand as described above.

There is also a kind of bondage called Indescribable or Avaktavya, where a soul may not bind any Karma at a stage, but may bind some in the next. This happens only with reference to sub-classes of Karmas.

अट्ठदओ सुहुमोत्ति य मोहेण विणा हु संतखीणेसु ।
घादिदराण चउक्कस्सुदओ केवलिदुगे णियमा ॥ ४५४ ॥
अष्टोदयः सूक्ष्म इति च मोहेन विना हि शान्तक्षीणयोः ।
घातीतराणां चतुष्कस्योदयः केवलिद्विके नियमात् ॥ ४५४ ॥

454. (There is) operation of eight (classes) till (the 10th stage of) slightest (delusion), (of seven) leaving deluding (Karmas) in (the 11th and 12th stages of) subsided (delusion and delusionless. As a rule (there is) operation of the four non-destructive (Karmas only) in the two (vibrating and non-vibrating) perfect souls.

घादीणं छदुमट्ठा उदीरगा रागिणो हि मोहस्स ।
तदियाउगाण पमत्ता जोगंता होंति दोण्हंपि ॥ ४५५ ॥
घातिनां छद्मस्था उदीरका रागिणो हि मोहस्य ।
तृतीयायुषोः प्रमत्ता योग्यन्ता भवन्ति द्वयोरपि ॥ ४५५ ॥

455. Souls with imperfect knowledge (Chhadmasthah) have premature operation of (the four) destructive (Karmas), those with attachment have premature operation of the deluding Karma. Pramatta souls (namely those up to sixth stage of imperfect vows, have premature operation) of the third (*i. e.*, feeling Karma) and age Karma. And souls with vibrations have (premature operation) of the two (*i. e.*, the body-making and family Karmas).

Commentary.

Udirṇa or premature operation of deluding Karmas lasts up to the 10th stage; of the remaining three destructive Karmas, till the 12th stage, of Feeling and Age Karma till the 6th stage, and of Body-making and Family Karmas till the 13th stage of vibrating perfect soul.

मिस्सूणपमत्तंते आउस्सद्धा हु सुहुमखीणाणं ।
आवलिसिट्ठे कमसो सग पण दो चेवुदीरणा होंति ॥ ४५६ ॥

मिश्रोनप्रमत्तान्ते आयुष अद्धा हि सूक्ष्मक्षीणयोः ।
आवलिशिष्टे क्रमशः सप्त पञ्च द्वौ चैवोदीरणा भवन्ति ॥ ४५६ ॥

456. Seven, five, and two (classes of Karmas) have premature-operation, respectively, till the (7th stage of) perfect vows excepting the (3rd) mixed stage; in (the 10th stage of) slightest (delusion) and in (the 12th stage of) delusionless (so long as) one avali (time) remains in (extinction of) the age Karma (already in fruition).

Commentary.

There is premature operation of knowledge-obscuring, conation-obscuring, feeling, deluding, body-making, family and obstructive Karmas, in the stages of wrong-belief, partial-vows, imperfect vows, and perfect vows; of knowledge-obscuring, conation-obscuring, body-making, family, and obstructive Karmas in the 10th stage of slightest delusion, and of body-making and family Karmas in the 12th, delusionless stage. It ceases when one Avali remains in the completion of Age-Karma.

संतोत्ति अट्ठ सत्ता खीणे सत्तेव होंति सत्ताणि ।
जोगिम्मि अजोगिम्मि य चत्तारि हवंति सत्ताणि ॥ ४५७ ॥

शान्त इति अष्ट सत्ताः क्षीणे सप्तैव भवन्ति सत्त्वानि ।
योगिनि अयोगिनि च चत्वारि भवन्ति सत्त्वानि ॥ ४५७ ॥

457. (There is) existence of (all the) eight (Karmas) till (the 11th stage of) subsided delusion; only seven (*i. e.*, all excepting the deluding Karma) have existence in (the 12th stage of) delusionless; while only four (non-destructive Karmas) have existence in (the 13th and 14th stages of) vibrating and non-vibrating (perfect souls).

तिण्णि दस अट्ठ ठाणाणि दंसणावरणमोहणामाणं ।
एत्थेव य भुजगारा सेसेसेयं हवे ठाणं ॥ ४५८ ॥

त्रीणि दश अष्ट स्थानानि दर्शनावरणमोहनाम्नाम् ।
अत्रैव च भुजाकाराः शेषेष्वेकं भवेत् स्थानम् ॥ ४५८ ॥

458. (There are) three, ten and eight (bondage-places respectively) in the conation-obscuring, deluding and body-making Karmas), the Increasing (Bhujákára places) occuring only in them; there is only one place in (each of) the remaining (five Karmas).

Commentary.

As five sub-classes of Knowlege-obscuring Karma and five sub-classes of Obstructive Karma are bound without any variation, therefore each of these two Karmas has only one bondage-place. There are two sub-classes of family Karma and two of the feeling Karma and four of the age Karma. As only one sub-class of each of these three Karmas is bound at a time, therefore each of them has only one place. Conation-obscuring Karma has nine sub-classes. They are bound in three variations, therefore there are three bondage places in it. DeludingKarma has twenty-eight sub-classes which are bound in ten variations and has therefore 10 places. Body making Karma has ninety-three sub-classes which are bound in eight variations, therefore they have eight places.

णव छक्क चउक्कं च य बिदियावरणस्स बंधठाणाणि ।
भुजगारप्पदराणि य अवट्ठिदाणिवि य जाणाहि ॥ ४५९ ॥
नव षट्कं चतुष्कं च च द्वितीयावरणस्य बन्धस्थानानि ।
भुजाकाराल्पतराणि च अवस्थितान्यपि च जानीहि ॥ ४५९ ॥

459. **(Three) bondage-places of the second (conation) obscuring (karma contain) nine, six and four (sub-classes respectively). Therein should be known the Increasing, Decreasing, Steady, and also (the Indescribable places.)**

Commentary.

Conation-obscuring Karma has nine sub-classes. At one place all the nine can be bound simultaneously. At the second place, excepting three kinds of sleep Karma, *i. e.*, somnambulism, heavy-drowsiness and deep sleep, only six are bound together; at the third place, leaving all five sub-classes of sleep, only four are bound at a time.

There are two increasing or Bhujákára bondages :—

(1). A soul descending from 11th stage of subsidential ladder, and coming down to the 2nd part of the 8th stage, binds the first four sub-classes of conation-obscuring, and then going down to the first part of that stage, it binds only six sub-classes.

(2). A soul which binds six in the 6th, 5th and 4th stage, binds all the nine sub-classes when it goes down to the second or first stage.

There are two Decreasing (Alpatara) bondage-places also—

(1) A soul in wrong belief stage binds all nine sub-classes. When it faces First-Subsidential-Right-Belief and ascends directly to the 4th, 5th, or 7th stage it binds six only.

(2) A soul in the 1st part of the 8th stage on subsidential or destructive ladder, binds six sub-classes. On ascending to 6th part of the same stage it binds only four.

There are three steady, Avasthita, bondage places :—

1. When there is steady bondage of nine in wrong belief and downfall stages (2) of six from third to 1st part of 8th stage, and (3) of only four from 2nd part of 8th to the 10th stage.

There are two Indescribable (or Avaktavya) bondage-places:—

(1). A soul in 11th stage of subsidential ladder does not bind any conation-obscuring Karma. Coming down to the 10th it binds the first four sub-classes.

(2) A saint dying in the 11th stage reaches the 4th stage and celestial condition, when it binds six sub-classes.

णव सासणोत्ति बंधो छच्चेव अपुव्वपढमभागोत्ति ।
चत्तारि होंति तत्तो सुहुमकसायस्स चरिमोत्ति ॥ ४६० ॥

नव सासन इति बन्धः षट् चैव अपूर्वप्रथमभाग इति ।
चतस्रो भवन्ति ततः सूक्ष्मकषायस्य चरम इति ॥ ४६० ॥

460 There is bondage of nine (sub-classes of conation-obscuring Karma) till the downfall (stage), of only six till the 1st part of (8th) new-thought-activity, and then of four only till the last (instaut of the 10th stage of) slightest delusion.

खीणोत्ति चारि उदया पंचसु णिद्दासु दोसु णिद्दासु ।
एक्के उदयं पत्ते खीणदुचरिमोत्ति पंचुदया ॥ ४६१ ॥

क्षीण इति चतस्र उदयाः पञ्चसु निद्रासु द्वयोर्निद्रयोः ।
एकस्यामुदयं प्राप्तायां क्षीणद्विचरम इति पञ्चोदयाः ॥ ४६१ ॥

461. There is operation of the (1st) four (sub-classes of conation-obscuring Karma) till (the 12th stage of) delusionless. (This is so while awake). (While asleep), (there is further) operation of one out of five sleeps (up to 6th stage); and of (one) out of two (sleeps) (from the 7th) to the last but one instant of the delusionless (stage). Thus (there is) operation of five (sub-classes altogether).

Commentary.

When a person is awake, only the first four conation-obscuring classes are in operation till the last instant of the 12th stage.

A person in sleep will have besides these four, the operation of any one of the five kinds of sleep till the 6th stage. From the 7th to the last but one instant of the 12th stage however, either drowsiness or sleep, only, will operate along with the first four sub-classes.

मिच्छादुवसंतोत्ति य अणियट्टीखवगपढमभागोत्ति ।
णवसत्ता खीणस्स दुचरिमोत्ति य छच्चदूचरिमे ॥ ४६२ ॥

मिथ्यात्वादुपशान्त इति च अनिवृत्तिक्षपकप्रथमभाग इति ।
नवसत्ता क्षीणस्य द्विचरम इति च षट्चतुश्चरिमे ॥ ४६२ ॥

462. (There is) existence of nine (sub-classes of conation obscuring Karma) from wrong belief (stage) till subsided delusion (stage of the subsidential ladder), and also till the first part of Advanced thought-activity, (stage of) destructive (ladder); of six till the last but one instant, and of four in the last (instant) of the delusionless (stage).

बावीसमेक्कवीसं सत्तारस तेरसेव णव पंच ।
चदुतियदुगं च एक्कं बंधट्ठाणाणि मोहस्स ॥ ४६३ ॥

द्वाविंशतिरेकविंशतिः सप्तदश त्रयोदशैव नव पञ्च ।
चतुस्त्रिकद्विकं चैकं बन्धस्थानानि मोहस्य ॥ ४६३ ॥

463. (There are ten) bondage places of Deluding Karma; (bondage of) (1) twenty-two, (2) twenty-one, (3) seventeen, (4) thirteen, (5) nine, (6) five, (7) four, (8) three, (9) two, (10) one (out of the 28 sub-classes).

बावीसमेक्कवीसं सत्तर सत्तार तेर तिसु णवयं ।
थूले पणचदुतियदुगमेक्कं मोहस्स ठाणाणि ॥ ४६४ ॥

द्वाविंशतिरेकविंशतिः सप्तदश सप्तदश त्रयोदश त्रिषु नवकम् ।
स्थूले पञ्चचतुष्कत्रिकद्विकमेकं मोहस्य स्थानानि ॥ ४६४ ॥

464. As regards deluding (Karma) places of twenty-two, twenty-one, seventeen, seventeen, thirteen (are in the first, second, third, fourth, and fifth stages respectively); nine in (each of the) three (following stages respectively); in (the five parts respectively of) Sthoola (the ninth stage there are places of) five, four, three, two and one (sub-classes).

उगुवीसं अट्ठारस चोद्दस चोद्दस य दस य तिसु छक्कं।
थूले चदुतिदुगेक्कं मोहस्स य होंति धुवबंधा ॥ ४६५ ॥

एकोनविंशतिरष्टादश चतुर्दश चतुर्दश च दश च त्रिषु षट्कम्।
स्थूले चतुस्त्रिद्विकैकं मोहस्य च भवन्ति ध्रुवबन्धाः ॥ ४६५ ॥

465. Nineteen, eighteen, fourteen, and ten (sub-classes) of Deluding (Karma) are of continuous Bondage (Dhruva Bandha) (in the first five stages); six in (each of) the three (following stages); four, three. two, one, one in the (five parts respectively of the 9th stage) Sthoola.

सगसंभवधुवबंधे वेदेक्के दोजुगाणमेक्के य।
ठाणे वेदजुगाणं भंगहदे होंति तब्भंगा ॥ ४६६ ॥

स्वकसंभवध्रुवबन्धे वेदे एका द्वियुगयोरेका च।
स्थानं वेदयुगानां भङ्गहते भवन्ति तद्भङ्गाः ॥ ४६६ ॥

466. (To make up the numbers in verse 464) along with those of continuous Bondage (set out in verse 465 should be counted) one, sex, and one out of the two pairs (of laughter and sorrow, indulgence and ennui). (In each place the number of) sexes being multiplied by (the number of) the pairs gives the (number of) Combinations (Bhangas) in that (place).

छब्बावीसे चदु इगिवीसे दो दो हवंति छट्ठोत्ति।
एक्केक्कमदो भंगो बंधट्ठाणेसु मोहस्स ॥ ४६७ ॥

षट् द्वाविंशतौ चत्वार एकविंशतौ द्वौ द्वौ भवन्ति षष्ठ इति।
एकैकोतो भङ्गो बन्धस्थानेषु मोहस्य ॥ ४६७ ॥

467. (There are) six Combinations (Bhangas) in Bondage place of twenty-two (sub-classes of Deluding (Karma), four in twenty-one, two (in each, up to those which appertain to stages) till the 6th; thereafter only one.

Commentary.

Taking the wrong belief stage the bondage-place in respect of Deluding Karma, is of 22 sub-classes. Out of which 19, namely, wrong belief, 16 passions, and fear and disgust are of continuous bondage. All the three sex Karmas can be bound here; but at a time, only one is bound. Adding one of the three sexes, which can be bound here, and one of the two pairs of laughter and sorrow, indulgence, and ennui, 22 sub-classes are bound altogether. Owing to the varying combinations of the three sexes, and the two pairs, there will be six Combinations of the bondage of 22 sub-classes.

Thus a soul may bind :—

(1) 19 + male sex + laughter + indulgence.
(2) 19 + female sex + laughter + indulgence.
(3) 19 + common sex + laughter + indulgence.
(4) 19 + male sex + sorrow + ennui.
(5) 19 + female sex + sorrow + ennui.
(6) 19 + common sex + sorrow + ennui.

In the downfall stage, 16 passions and fear and disgust, 18 in all are of constant bondage. Adding to these either the male or the female sex, and one of each of the 2 pairs aforesaid there will be a bondage of 21 sub-classes. These will be bound in four Combinations. In the mixed stage, 12 passions, excluding the four error-feeding ones, fear and disgust, 14 in all are of constant bondage. Only the male sex is boundable here, and adding one from each of two pairs, we have bondage of 17 sub-classes at a time, and in 2 Combinations. In the 4th stage the bondage is similar to that in the 3rd. In the fifth stage only 8 passions excluding partial vow-preventing, also, fear and disgust, 10 in all are of constant bondage. Only the male sex is bound; and adding one out of each of the two pairs, we have 13 sub-classes which are bound at a time and in two Combinations.

In the sixth stage, six only are of constant bondage, *viz.*, the four perfect-conduct-preventing-passions and fear and disgust. The male sex only is bound. Adding one from each of the two pairs, we have bondage of 9 at a time, and in 2 Combinations. Hereafter bondage of sorrow and ennui ceases. In the 7th and 8th stages there is constant bondage of six as above. Adding male sex, laughter and indulgence, we have bondage of 9 at a time, and there is only one Combination. At the end of the 8th stage, indulgence, laughter, fear and disgust also cease to bind. In the first part of the 9th stage

we have a bondage of 4 passions and the male sex. In the second part only the four passions are bound. In the 3rd part only 3 passions excluding anger, and in the 4th only 2 passions excluding pride also, and in the 5th, only greed is bound. It is obvious that in each of the five parts there is only one Combination.

The result may be tabulated as below :—

Table No. 3 showing number of places with their combinations.

Serial No. of places.	Stage.	No. of Sub-classes bound.	No. of combination.
1	Wrong belief	22	6
2	Downfall	21	4
3	Mixed	17	2
4	Vowless	17	2
5	Partial vows	13	2
6	Imperfect vows	9	2
7	Perfect vows	9	1
8	New Thought Activity	9	1
9	Advanced thought activity 1st part ...	5	1
10	" " 2nd part ...	4	1
11	" " 3rd part ...	3	1
12	" " 4th part ...	2	1
13	" " 5th part ...	1	1
13			25

Thus the total number of places is 13 and of Combinations 25.

This is quite consistent with verse 467, where the number of bondage places is described as 10. It should be observed that there are two bondage places containing 17, and 3 containing 9 sub-classes, and hence actually there are only 10 different places.

दस वीसं एक्कारस तेत्तीसं मोहबंधठाणाणि ।
भुजगारप्पदराणि य अवट्ठिदाणिवि य सामण्णे ॥ ४६८ ॥
दश विंशतिरेकादश त्रयस्त्रिंशत् मोहबन्धस्थानानि ।
भुजाकाराल्पतराणि च अवस्थितान्यपि च सामान्ये ॥ ४६८ ॥

468. Generally in the ten (bondage places) in respect of deluding (Karma, there are) twenty Increasing, eleven Decreasing and thirty-three Steady bondage places. (In detail, they are many more. See verse 471).

अप्पं बंधंतो बहुबंधे बहुगादु अप्पबंधेवि ।
उभयत्थ समे बंधे भुजगारादी कमे होंति ॥ ४६९ ॥

अल्पं बध्नतो बहुबन्धे बहुकादल्पबन्धेऽपि ।
उभयत्र समे बन्धे भुजाकारादयः क्रमेण भवन्ति ॥ ४६९ ॥

469. Bondage of many (sub-classes) after bondage of a small (number of them), bondage of a small (number) after (that of) many ; and bondage of the same number in both (of these cases) are respectively (called) Increasing etc., (*i. e.*, Increasing Bhujákara, Decreasing Alpatara, Steady Avasthita).

सामण्णअवत्तव्वो ओदरमाणम्मि एक्कयं मरणे ।
एक्कं च होदि एत्थवि दो चेव अवट्ठिदा भंगा ॥ ४७० ॥

सामान्यावक्तव्य अवतरमाने एको मरणे ।
एकश्च भवति अत्रापि द्वौ चैव अवस्थितौ भङ्गौ ॥ ४७० ॥

470. Generally, Indescribable (Avaktavya bondage place) is one, when descending (from the subsidential ladder), and also one at (time of) death there (*i. e.*, in the subsidential ladder); while (there are) only two steady (bondage) places.

Commentary.

The four kinds of bondage places in respect of deluding Karma are explained in verses 469 and 470. The twenty Increasing bondage places are detailed below :—

(1) There are two Increasing places when (*a*) one sub-class of greed passion only is bound in the 5th part of the 9th stage, descending from there to 4th part, there is bondage of two, greed and deceit.

The soul of a saint (*b*) dying in that stage reaches the 4th stage in celestial condition where it binds 17 sub-classes of deluding Karma.

(2). (*a*) A soul binding two in the 4th part of the 9th stage descends to the 3rd part where it binds three, pride, along with greed and deceit and (*b*) when dying and reaching 4th stage, it binds 17.

(3) (*a*) A soul binding three in the 3rd part of 9th stage descends to the 2nd part, and binds four *viz.*, anger also, (*b*) when dying and coming to 4th stage, it binds 17.

(4) (*a*) A soul binding four passions in 2nd part of 9th stage, descends to 1st part and binds five, (the above four and male sex); (*b*) when dying and coming to the 4th stage it binds 17.

(5) (*a*) A soul binding five in the first part of the 9th stage descends to the 8th and binds nine, the above five and laughter and indulgence, fear and disgust; (*b*) when dying and coming to 4th stage it binds 17.

(6) (*a*) A soul binding nine in 8th, 7th, and 6th stages, descends to the 5th and binds thirteen, the four total vow preventing passions being added on; (*b*) when dying and coming to the 4th, or otherwise descending to the 4th it binds 17; (*c*) a soul which has First-Subsidential-Right-Belief and binds nine, descends at once to the second downfall stage and binds 21; (*d*) a soul which has First-Subsidential-Right-belief binding nine descends at once to the first stage of wrong-belief, and binds 22.

(7) (*a*) A soul in the 5th stage binding 13 comes to the 4th, when living or at death and binds 17, (*b*) with First-Subsidential-Right-Belief, it descends to 2nd stage from the 5th and binds 21; (*c*) with Destructive-Subsidential or First-Subsidential-Right-Belief it descends to the wrong belief stage, and binds 22.

(8) (*a*) A soul with First-Subsidential Right-Belief in the 4th stage binding 17 sub-classes, descends to 2nd stage and binds 21; (*b*) the same and also the soul with Destructive Subsidential-Right belief, binding 17 in 3rd stage of mixed belief, comes down to the 1st wrong belief stage and binds 22.

(9) A soul, binding 21 in the downfall stage comes down to wrong-belief, and binds 22.

There are thus 2+2+2+2+2+4+3+2+1=20. Increasing places as shown above.

To consider the 11 Decreasing places :—

(1) A soul in Wrong-Belief stage binding 22 sub-classes of Deluding Karma, ascends to the 4th, 5th or 7th stage, at once, and then binds 17, 13 or 9 sub-classes respectively. Thus there are 3 decreasing places when ascending from the place of 22.

(2) A soul, as a Destructive-Subsidential, or Destructive, Right-Believer, binding 17 in 4th stage, ascends to 5th or 7th stage at once, and binds 13 or 9 respectively. Thus there are 2 decreasing places from the place of 17.

(3) A soul in the 5th stage, binding 13, ascends to 7th and binds 9.

(4) A soul in the 7th, binding 9, ascends to 8th, or to the 1st part of the 9th, and binds 5 only.

(5) A soul in 1st part of 9th, binding 5, ascends to the 2nd part, and binds 4.

(6) A soul in 2nd part of the 9th binding 4, ascends to the 3rd part and binds 3.

(7) A soul in 3rd part binding 3, ascends to 4th part and binds 2 only.

(8) A soul in 4th part binding 2, ascends to 5th part of 9th, and binds one only.

There is one decreasing place in each of cases 3, 4, 5, 6, 7 and 8.

Thus there are 3+2+1+1+1+1+1+1=11 Decreasing-Bondage-places.

The Indescribable Bondage-places are two. A soul in the 10th or 11th stage of Subsidential ladder not binding any deluding Karma, comes down to 5th part of 9th and binds one, or it dies in that stage and comes to 4th stage and binds 17.

Adding together the 20 Increasing, 11 Decreasing and 2 Indescribable Bondage-places, we get 33 in all.

When a soul stays in any of these 33 places, it binds the same number of Karmas at every instant during the period of such stay, and thus there are 33 Steady Bondage-places as described in verse 468 above.

सत्तावीसहियसयं पणदालं पंचहत्तरिहियसयं ।
भुजगारप्पदराणि य अवट्ठिदाणिवि विसेसेण ॥ ४७१ ॥

सप्तविंशत्यधिकशतं पञ्चचत्वारिंशत् पञ्चसप्तत्यधिकशतम् ।
भुजाकाराल्पतराणि च अवस्थितान्यपि विशेषेण ॥ ४७१ ॥

471. In detail (there are in deluding Karma) one hundred and twenty-seven, forty-five, and one-hundred and seventy-five Increasing, Decreasing and Steady Bondage places (respectively.)

णभ चउवीसं बारस वीसं चउरट्ठवीस दो दो य ।
थूले पणगादीणं तियतिय मिच्छादिभुजगारा ॥ ४७२ ॥
नभश्चतुर्विंशं द्वादश विंशं चतुरष्टविंशं द्वौ द्वौ च ।
स्थूले पञ्चकादीनां त्रयस्त्रयो मिथ्यादिभुजाकाराः ॥ ४७२ ॥

472. The (special) Increasing (bondage-places in deluding Karma) in Wrong Belief etc., (stages are respectively) zero, twenty-four, twelve, twenty, twenty-four, twenty-eight, two and two (till the 8th stage); while three in each (of the) five parts of the Sthoola (9th stage of Advanced-Thought-Activity).

Commentary.

This may be discussed in detail as below :—

(1) A soul in Downfall stage, binding 21 sub-classes of deluding Karma, in four combinations, descends to Wrong-Belief and binds 22 classes in 6 Combinations. Thus there are $6 \times 4 — 24$ Increasing Bondage-places.

(2) A soul in Mixed stage binding 17 in 2 combinations, descends to Wrong-Belief stage and binds 22 in 6 combinations. Thus there are $6 \times 2 = 12$ Increasing places.

(3) A soul in Vowless stage binding 17 in 2 combination, when coming down to downfall stage, binds 21 in 4 combinations, or coming to Wrong-Belief binds 22 in 6 combinations. Thus there are $4 \times 2 + 6 \times 2 — 20$ Increasing places.

(4) A soul in Partial-vow-stage, binding 13, in two combinations descends, while living or at time of death, to the 4th or to Mixed stage and binds 17 in every case, in two combinations ; or comes back to Downfall stage and binds 21, in 4 combinations ; or descends

at once to Wrong-Belief stage, and binds 22, in 6 combinations. Thus there are 2×2+4×2+6×2=24 Increasing places.

(5) A soul in Imperfect-vow stage, binding 9, in 2 combinations, descends, to 5th stage, and binds 13, in 2 combinations; or comes back to the 4th, or 3rd stage, and binds 17 in 2 combinations, or goes back at once to Downfall stage. and binds 21, in 4 combinations; or even returns to Wrong-Belief stage and binds 22 in 6 combinations. Thus there are 2×2+2×2+4×2+6×2=28 Increasing places.

(6) A soul in Perfect-vow stage, binding 9, goes down to 4th at death, and binds 17, in 2 combinations. Thus there are only 2 Increasing places. When it goes down to 6th stage, it binds the same number, and there is no Increasing place there.

(7) A soul in New-Thought-Activity, binding 9, descends to 7th and binds 9 only. Here is no Increasing place. When it dies it comes to 4th stage, and binds 17, in 2 combinations. Thus there are 2 Increasing places.

(8) A soul in 1st part of 9th stage, binding 5, comes down to 8th stage, and binds 9, or dies and goes to 4th stage, and binds 17, in 2 combinations. Thus there are 3 Increasing places.

(9) A soul in 2nd part of 9th, binding 4, comes down to its 1st part, and binds 5, or dies and goes to 4th stage and binds 17, in 2 combinations. Thus there are 3 Increasing places.

(10) A soul in 3rd part of 9th, binding 3, comes down to its 2nd part, and binds 4; or dies and goes to 4th, and binds 17 in 2 combinations. Thus there are 3 Increasing places.

(11) A soul in the 4th part of 9th, binding 2, comes down to its 3rd part, and binds 3, or dies and binds 17, in 2 combinations in 4th stage. Thus there are, 3 Increasing places.

(12) A soul in the 5th part of 9th, binding 1, comes down to 4th part, and binds 2, or dies and binds 17, in 2 combinations, in 4th stage. Thus there are also 3 Increasing places. All these added together will come to 127, thus:—

Stage—I, II, III, IV, V, VI, VII, VIII, $\frac{IX}{1}$, $\frac{IX}{2}$, $\frac{IX}{3}$, $\frac{IX}{4}$, $\frac{IX}{5}$.

Place—0+24+12+20+24+28 + 2 + 2 + 3 +3+ 3 + 3 + 3=127.

अप्पदरा पुण तीसं णभ णभ छद्दोण्णि दोण्णि णभ एक्कं ।
थूले पणगादीणं एक्केक्कं अंतिमे सुण्णं ॥ ४७३ ॥

अल्पतराः पुनः त्रिंशत् नभो नभः षट् द्वौ द्वौ नभ एकः ।
स्थूले पञ्चकादीनामेकैकः अन्तिमे शून्यम् ॥ ४७३ ॥

473. And the Decreasing (Alpatara bondage places are) thirty, zero, and one (respectively in each of the first eight spiritual stages); one each (in first four out of) five parts of the Sthoola (the 9th stage) and zero in the last (part of the 9th).

Commentary.

(1) A soul in Wrong-Belief stage, binding 22 sub-classes of deluding Karmas in six combinations, going to 3rd or 4th stage, binds 17 in two combinations; or at once ascends to 5th stage of Partial vows, and binds 13, in two combinations, or even goes direct to the 7th stage of Perfect Vows, and binds 9, in one combination. Thus there are $6 \times 2 + 6 \times 2 + 6 \times 1 = 30$ Decreasing places, in Wrong-Belief stage.

(2) There is no Decreasing place in Downfall stage, because the soul always comes down to Wrong-Belief, and binds a greater number of sub-classes.

(3) Similarly, there is no Decreasing place in Mixed stage, as a soul in this will either come down to Wrong-Belief stage, where it binds more deluding Karmas or will only go up to 4th, where it binds the same number of deluding sub-classes, which it bound in the Mixed stage.

4. A soul in Vowless stage, binding 17, in 2 combinations going to the 5th, binds 13, in 2 combinations, or ascending at once to 7th, binds 9, in one combination. Thus there are $2 \times 2 + 2 \times 1 = 6$ Decreasing places.

(5) A soul in the 5th stage, binding 13, in 2 combinations, goes to 7th, and binds 9, in one combination. Thus there are $2 \times 1 = 2$ Decreasing places.

(6) A soul in the 6th stage, binding 9, in 2 combinations, goes to 7th, and binds 9. Thus there are $2 \times 1 = 2$ Decreasing places.

(7) A soul in 7th stage going to the 8th, binds the same number of deluding Karmas; so there is no Decreasing place.

(8) A soul in 8th, binding 9, goes to 1st part of 9th, and binds 5,

(9) A soul in 1st part of 9th goes to 2nd part, and binds 4.

(10) A soul in 2nd part of 9th, goes to 3rd part, and binds 3.

(11) A soul in 3rd part goes to 4th, and binds 2.

(12) A soul in 4th part goes to 5th, and binds one.

There is only one Decreasing place in each of the cases (8), (9) (10), (11), (12).

(13) A soul in 5th part of the 9th, goes to 10th stage and binds nil, so there is no Decreasing place, Thus there are 30+0+0+6+2 2+0+1+1+1+1+1+0=45 Decreasing places in Deluding Karma.

भेदेण अवत्तव्वा ओदरमाणम्मि एक्कयं मरणे ।
दो चेव होंति एत्थवि तिण्णेव अवट्ठिदा भंगा ॥ ४७४ ॥

भेदेन अवक्तव्या अवतरति एकको मरणे ।
द्वौ चैव भवत अत्रापि त्रय एव अवस्थिता भङ्गाः ॥ ४७४ ॥

474. In detail, the Indescribable (bondage-place is) one on descending (from 10th stage); but there are two also with reference to death. Here also there are only three Steady combinations.

Commentary.

The Indescribable or Avaktavya Bondage places are three. Thus :—

(1) A soul in 10th stage, not-binding any sub-class of the deluding Karma, comes down to 9th, and binds the Perfect conduct-deluding greed-Karma.

(2) A soul while ascending to 10th stage, not binding any deluding Karma, just dies and comes to 4th stage, and binds 17 sub-classes.

(3) A soul in 10th stage, while descending to 9th, just dies, and comes to 4th stage, and binds 17.

Thus there are 127 Increasing, 45 Decreasing, and 3 Indescribable, aggregating 175 Bondage-places.

At every such place, a soul binds the same number of classes,

for some instants regularly, and therefore there are 175 Steady bondage-places, as described in verse 471.

दस णव अट्ठ य सत्त य छप्पण चत्तारि दोण्णि एक्कं च ।
उदयट्ठाणा मोहे णव चेव य होंति णियमेण ॥ ४७५ ॥
दश नवाष्ट च सप्त च षट् पञ्च चत्वारि द्वे एकं च ।
उदयस्थानानि मोहे नव चैव च भवन्ति नियमेन ॥ ४७५ ॥

475. As a rule, there are only nine Operation places (Udaya sthana) in deluding (Karma) of (1) ten, (2) nine, (3) eight, (4) seven, (5) six, (6) five, (7) four, (8) two, and (9) one (sub classes).

मिच्छं मिस्सं सगुणे वेदगसम्मेव होदि सम्मत्तं ।
एका कसायजादी वेददुजुगलाणमेक्कं च ॥ ४७६ ॥
मिथ्यं मिश्रं स्वगुणे वेदकसम्ये एव भवति सम्यक्त्वम् ।
एका कषायजातिः वेदद्वियुगलयोरेकं च ॥ ४७६ ॥

476. (At one time operation of) Wrong-belief, and Mixed-right-and-wrong-belief occurs in their own respective spiritual stages; Clouded-right-belief (operates) only during Destructive-subsidential-right-belief. One (out of four kinds of) passion, one (out of three) sex inclinations, (and one each) of the two pairs (of laughter and sorrow, and indulgence and ennui operate at a time).

Commentary.

There are 28 sub-classes of deluding Karma. Out of them, Wrong-Belief Karma always operates in a soul in the Wrong-Belief stage only. Mixed-right-and-wrong-belief Karma operates in the third, Mixed stage only. Clouded-right-belief-Karma operates along with Destructive subsidential-right-belief which may be present in four stages from the 4th to 7th.

Of the 16 passions, anger, pride, deceit, and greed, each is of four kinds error-feeding, partial-vow-preventing, total-vow-preventing and perfect-conduct-preventing. At a time, any one of the four

main passions, will operate in a soul, either anger or pride or deceit or greed. At a stage where all the four kinds, error-feeding etc., can operate, four kinds of anger or pride or deceit or greed will operate at a time. At a stage, where error-feeding-passions are not operating, only the remaining three kinds (any of the main passions) will operate at a time in a soul. Of the nine minor passions, one sex inclination, out of three, will operate at a time in a soul. Of the pair of laughter and sorrow, one only will operate at a time. Of the pair of indulgence and ennui, only one will operate at a time. The operation of the remaining two, fear and disgust, is discussed in the following verses.

भयसहियं च जुगुच्छासहियं वोहिंवि जुदं च ठाणाणि ।
मिच्छादिअपुव्वंते चत्तारि हवंति णियमेण ॥ ४७७ ॥
भयसहितं च जुगुप्सासहितं द्वाभ्यामपि युतं च स्थानानि ।
मिथ्यात्वपूर्वान्ते चत्वारि भवन्ति नियमेन ॥ ४७७ ॥

477. As a rule, there are four (kinds of operation) places (of sub-classes of deluding Karma), (1) with fear only, (2) with disgust only, (3) with both of them, and (4) (without any of them) during, the stages from Wrong-Belief to the end of (the 8th stage of) New-thought-activity.

Commentary.

Fear and disgust operate in three ways, either both together at a time, or only fear, or disgust only. To discuss in detail the operation of sub-classes of Deluding Karma in different stages.

(1) Wrong-Belief stage with operation of error-feeding passions.

According to the chart of operation sub-classes given at page 155 of Vol. VI Gommatsara Karma Kanda of the Sacred Books of the Jainas Series, 117 Karma Prakrities generally operate in the first stage. These include only 26 out of the 28 sub-classes of Deluding Karma. Mixed, and Clouded-belief do not operate in this stage. Out of these 26, there will be operation of Wrong-Belief, four kinds of anger, pride, deceit or greed, any one of the three sexes, any one of the two laughter and sorrow, any one of the two indulgence and ennui in four ways, *viz*, (1) with operation of fear and disgust both, (2) with fear only (3) with disgust only, or (4)

without any of the two. Thus in a soul in the above stage, there will be operation of ten, nine or eight sub-classes at a time.

This may, with advantage, be represented in the form of a chart.

Table No. 5 relating to Wrong-Belief with error-feeding passions.

	I	II	III	IV
Fear & Disgust.	2	1	1	0
Pairs of Laughter and Sorrow, Indulgence and ennui.	2 2	2 2	2 2	2 2
Three sexes	1 1 1	1 1 1	1 1 1	1 1 1
4 Passions of 4 kinds each ...	4 4 4 4	4 4 4 4	4 4 4 4	4 4 4 4
Wrong-Belief	1	1	1	1
Number of classes which operate, at one instant.	10	9	9	8
Out of ...	26	25	25	24

As stated in verses 476 and 477, ten sub-classes out of 26, 9 out of 25, and 8 out of 24 will operate at one instant of time as shown in the above chart, and found by adding up vertically the figures in each of the five horizantal columns. The four vertical columns show that these sub-classes, in each of the 4 groups indicated by Roman figures, will have not only four but many more different combinations, because of the operation of one of the four passions, one of the three sexes, and Laughter and Indulgence, or Sorrow and Ennui, along with others.

As one example of the several variations, a soul may in Group IV have operation of 8 sub-classes—Wrong-Belief with 4 kinds of greed, common sex inclination, laughter and indulgence.

(II) Similarly there will be four Groups as shown below in the downfall stage. Wrong-belief-Karma will be excluded as it does not operate in that stage.

Table No. 6 showing four groups in the Downfall stage.

The Downfall stage Four groups.	I	II	III	IV
Fear and Disgust	2	1	1	0
2 pairs of Indulgence & laughter, Ennui and Sorrow.	2 2	2 2	2 2	2 2
3 sexes	1 1 1	1 1 1	1 1 1	1 1 1
4 passions, each of 4 kinds ...	4 4 4 4	4 4 4 4	4 4 4 4	4 4 4 4
Number of sub-classes which operate at one instant.	9	8	8	7
Out of ...	25	24	24	23

Thus there will be operatation of 9, 8 or 7 at a time in the 2nd stage with different variations. As one example of the several variations in Group IV a soul may have operation of four kinds of anger, with female sex, and laughter and indulgence.

(III) The Mixed stage. There is no operation of error-feeding passions here, and therefore only three kinds of the four kinds of passions will be counted. Mixed-right-and-wrong belief will however be added in place of wrong belief.

Thus we shall have four groups like this.

Table No. 7 relating to Mixed Stage.

The Mixed stage four groups.	I	II	III	IV
Fear and Disgust	2	1	1	0
Pairs of Laughter & Sorrow, Indulgence and Ennui.	2 2	2 2	2 2	2 2
3 sexes	1 1 1	1 1 1	1 1 1	1 1 1
4 passions, each of 3 kinds ...	3 3 3 3	3 3 3 3	3 3 3 3	3 3 3 3
Mixed Right & Wrong Belief ...	1	1	1	1
Number of sub-classes which operate at one instant.	9	8	8	7
Out of ...	22	21	21	20

Thus there will be operation of 9, 8, or 7 sub-classes of Deluding Karma at a time in a soul in the Mixed stage. Taking an example in Group IV a soul may have operation of 8 sub-classes, Mixed belief, with 3 kinds of greed, common sex, sorrow and ennui and fear.

(IV) Vowless stage with Destructive-Subsidential, or Clouded Right Belief. Replacing mixed by clouded-Right Belief we have four groups here again, similar to those just preceding

Table No. 8, relating to Vowless stage with Clouded Right Belief.

The Vowless stage four groups.	I	II	III	IV
Fear and Disgust	2	1	1	0
Pairs of Laughter-Sorrow, Indulgence-Ennui.	2 2	2 2	2 2	2 2
3 sexes	1 1 1	1 1 1	1 1 1	1 1 1
4 passions, each of 3 kinds ...	3 3 3 3	3 3 3 3	3 3 3 3	3 3 3 3
Clouded Right Belief	1	1	1	1
Number of Sub-classes which operate at one instant.	9	8	8	7
Out of ...	22	21	21	20

(V) Partial Vow Stage. In this stage with Clouded Right Belief, we have no operation, of partial vow-preventing passions.

Two out of the four kinds of passion only operate, the other operating sub-classes being as before. The sub-joined groups are similar to the preceding, except that here we have operation of 8, 7, or 6 sub-classes at a time.

Table No. 9 relating to Partial Vow Stage with Clouded Right Belief.

Partial Vow stage four groups.	I	II	III	IV
Fear and Disgust	2	1	1	0
Pairs of Laughter & Sorrow, Indulgence & Ennui.	2 2	2 2	2 2	2 2
3 sexes	1 1 1	1 1 1	1 1 1	1 1 1
4 passions each of 2 kinds ...	2 2 2 2	2 2 2 2	2 2 2 2	2 2 2 2
Clouded Right Belief ...	1	1	1	1
Number of sub-classes which operate at one instant.	8	7	7	6
Out of ...	8	17	17	16

(VI) Imperfect Vow Stage. In this stage with Clouded-Right Belief there is no operation of total-vow-preventing passions. The four groups will stand as below.

Table No. 10 relating to the 6th and 7th stages with Clouded Right Belief.

Clouded Right Belief stage four groups.	I	II	III	IV
Fear and Disgust	2	1	1	0
Laughter & Sorrow, Indulgence & Ennui.	2 2	2 2	2 2	2 2
3 sexes	1 1 1	1 1 1	1 1 1	1 1 1
4 passions of perfect conduct preventing kind.	1 1 1 1	1 1 1 1	1 1 1 1	1 1 1 1
Clouded Right Belief ...	1	1	1	1
Number of operative sub-classes at one instant.	7	6	6	5
Out of ...	14	13	13	12

Here 7 or 6 or, 5 sub-classes operate at a time.

(VII) Perfect Vow Stage. The same number of sub-classes operate here in groups similar to the just preceding.

(VIII) New Thought Activity Stage. There is no operation of Clouded-Right-Belief here. The 4 groups will stand thus.

Table No. 11 relating to the 8th stage.

Eight stage four groups.	I	II	III	IV
Fear and Disgust	2	1	1	0
Laughter, Sorrow, Indulgence, Ennui.	2 2	2 2	2 2	2 2
3 sexes	1 1 1	1 1 1	1 1 1	1 1 1
The four perfect conduct preventing passions.	1 1 1 1	1 1 1 1	1 1 1 1	1 1 1 1
Number of classes which operate at one instant.	6	3	5	4
Out of ...	13	12	12	11

(IX) Advanced Thought Activity stage. Here we have no operation of any of the six minor passions. *i. e.*, fear, disgust, laughter, sorrow, indulgence and ennui. There are five parts of this stage. Sexes are operative in the first part only. In the second only the 4 passions operate. In the 3rd anger, in the 4th pride, in the 5th Deceit, ceases to operate.

Table No. 12 relating to 9th stage.

The 9th stage groups.	I	II	III	IV	V
Sexes	1 1 1				
Passions	1 1 1 1	1 1 1 1	1 1 1	1 1	1
Total ...	7	4	3	2	1

(X) Slightest Delusion stage. There is operation of slight greed only.

Its graphic respresentation will be.

Slight greed.	1

अणसंजोजिदसम्मे मिच्छं पत्ते ण आवलित्ति अणं।
उवसमखइये सम्मं ण हि तच्थवि चारि ठाणाणि ॥ ४७८ ॥
अनसंयोजितसम्ये मिथ्यं प्राप्ते न आवलीति अनम्।
उपशमक्षायिके सम्यं न हि तत्रापि चत्वारि स्थानानि ॥ ४७८ ॥

478. A right believing (soul) having transformed matter of error-feeding (Passions to other passions) when descended to wrong belief (stage has) no (Operation of error-feeding passions) for one Avali. In subsidential and destructive Right-Belief (there is) no operation of Clouded Right-Belief. Certainly there are 4 groups also (in both cases).

Commentary.

When a soul with destructive subsidential, or second subsidential Right-Belief, which has already transformed error-feeding passions into other passions, descends to Wrong-Belief stage, it will for one Avali have no operation of error-feeding passions. It will bind fresh error feeding Karmas, which will come into operation after one Avali. In the absence of operation of error-feeding passions, it will have operation of only 9, 8, or 7 sub-classes of deluding Karma in different ways in four groups as below :—

Table No. 13 relating to Wrong-Belief, without Error-Feeding Passions.

Groups in Wrong-Belief, without Error-Feeding Passions.	I	II	III	IV
Fear and Disgust	2	1	1	0
Laughter & Sorrow, Indulgence & Ennui.	2 2	2 2	2 2	2 2
3 sexes	1 1 1	1 1 1	1 1 1	1 1 1
4 passions each of 3 kinds ...	3 3 3 3	3 3 3 3	3 3 3 3	3 3 3 3
Wrong-Belief without Error-feeding Passions.	1	1	1	1
Total ...	22	21	21	20

During stages from 4th to 7th a soul which has subsidential or destructive Right-Belief has no operation of Clouded-Right-Belief. Therefore in none of the four groups in each of these 4 stages the sub-class of Clouded Right-Belief will find a place as shown in chart below.

Table 14 relating to Vowless stage free from Clouded Right-Belief.

Groups in Vowless stage without clouded belief.	I	II	III	IV
Fear and Disgust	2	1	1	0
Laughter & Sorrow, Indulgence & Ennui.	2 2	2 2	2 2	2 2
3 sexes	1 1 1	1 1 1	1 1 1	1 1 1
4 passions each of 3 kinds ...	3 3 3 3	3 3 3 3	3 3 3 3	3 3 3 3
Number of Sub-classes which operate at one instant.	8	7	7	6
Out of ...	21	20	20	19

There will be operation of 8, 7, 7, or 6 sub-classes.

Table 15 showing operation in Partial vow stage without Clouded Belief.

Groups in Partial vow stage without Clouded Belief.	I	II	III	IV
Fear and Disgust	2	1	1	0
Laughter & Sorrow, Indulgence & Ennui.	2 2	2 2	2 2	2 2
3 sexes	1 1 1	1 1 1	1 1 1	1 1 1
4 passions each of 2 kinds ...	2 2 2 2	2 2 2 2	2 2 2 2	2 2 2 2
Number of Sub-classes which operate at one instant.	7	6	6	5
Out of ...	17	16	16	15

There will be operation of 7, 6, 6, or 5 sub-classes of deluding Karma in different ways.

Table No. 16 showing operation in stages VI & VII free from Clouded Right-Belief.

Groups in above stages.	I	II	III	IV
Fear and Disgust	2	1	1	0
Laughter & Sorrow, Indulgence & Ennui.	2 2	2 2	2 2	2 2
3 sexes	1 1 1	1 1 1	1 1 1	1 1 1
4 passions of the last kind ...	1 1 1 1	1 1 1 1	1 1 1 1	1 1 1 1
Number of Sub-classes operative at one instant.	6	5	5	4
Out of ...	13	12	12	11

There will be operation of 6, 5, 5 or 4 sub-classes of deluding Karma in different ways. The four groups of the seventh stage will be similar to those of the 6th.

पुव्विल्लेसुवि मिलिदे अड चउ चत्तारि चदुसु अट्ठेव ।
चत्तारि दोण्णि एक्कं ठाणा मिच्छादिसुहुमंते ॥ ४७९ ॥
पूर्वोक्तेष्वपि मिलितेषु अष्ट चत्वारि चत्वारि चतुर्षु अष्टैव ।
चत्वारि द्वे एकं स्थानानि मिथ्यादिसूक्ष्मान्ते ॥ ४७९ ॥

479. Having added the aforesaid, (we have) eighty-four and four, (operation) places (groups) (respectively in the first three stages), eight, only in (each of) the four stages (from fourth to seventh); four, two and one respectively in 8th, 9th and 10th stage). (Such are the groups) from Wrong Belief (stage) to (that of) slightest delusion.

Commentary.

Here the groups of operation places of each stage, from Wrong Belief to Slightest Delusion are enumerated.

The sub-joined chart shows the number of groups (operation-places) as well as the number of sub-classes operating in each group at one instant.

Table 17 showing number of sub-classes bound in different groups in the Spiritual Stage.

Stages.	I	II	III	IV	V	VI	VII	VIII	IX	X
Operation-places showing number of Sub-classes, when error-feeding passions do not operate.	*of* 10	*of* 9	*of* 9	*of* 9	*of* 8	*of* 7	*of* 7	*of* 6	*of* 2	*of* 1
	of 9	*of* 8	*of* 8	*of* 8	*of* 7	*of* 6	*of* 6	*of* 5	*of* 1	...
	of 9	*of* 8	*of* 8	*of* 8	*of* 7	*of* 6	*of* 6	*of* 5	...	...
	of 8	*of* 7	*of* 7	*of* 7	*of* 6	*of* 5*x*	*of* 5	*of* 4	...	...
Operation-places showing number of Sub-classes when error-feeding passions operate.	*of* 9	...	...	*of* 8	*of* 7	*of* 6	*of* 6	...	...	...
	of 8	...	...	*of* 7	*of* 6	*of* 5	*of* 5	...	...	...
	of 8	...	...	*of* 7	*of* 6	*of* 5	*of* 5	...	...	...
	of 7	...	...	*of* 6	*of* 5	*of* 4	*of* 4*y*	...	...	...
TOTAL ...	8	4	4	8	8	8	8	4	2	1

x When clouded right belief is operative.

y When clouded right belief is not operative.

To take an example. In wrong belief stage there is operation of ten, nine, nine, and eight sub-classes in the upper four groups and of 9, 8, 8 and 7 in the lower four groups.

It should be noted here that in the 9th stage there are five parts of them, the 1st part has operation of 2 sub-classes at a time but the rest four parts have only 1 sub-class operating at a time. See Chart No. 7. Therefore only two operation places have been shown in the chart.

दसणवणवादि चउतियतिट्ठाणा णवट्ठसगसगादि चऊ ।
ठाणा छादि तियं च य चदुवीसगदा अपुव्वोत्ति ॥ ४८० ॥

दशनवनवादि चतुस्त्रिकत्रिस्थानं नवाष्टसप्तसप्तादि चतुष्कम् ।
स्थानानि षडादि त्रिकं च च चतुर्विंशगता अपूर्वं इति ॥ ४८० ॥

480. (There are) four (Operation) places of ten, (nine, eight and seven sub-classes in 1st stage); three of nine, (eight and seven, in the 2nd); three of nine, etc., (eight and seven, in 3rd); four of nine, (eight, seven and six, in 4th); (four), of eight, (seven, six and five, in 5th); (four) of seven, (six, five and four in 6th), (the same (four) of seven etc., (in 7th); and three of six (five and four in the 8th). There are twenty four Combinations, (Bhanga) in (each of) these places till the New-thought-Activity (stage).

Commentary.

In Table 16, the same number of sub-classes occurs twice in some groups. Leaving out of consideration the number which occurs repeatedly in the group, relating to a stage, we have 4 operative places in 1st stage, 3 in 2nd, 3 in 3rd, 4 in 4th, 4 in 5th, 4 in 6th, 4 in 7th, and 3 in 8th stage, aggregating to twenty nine, in all the stages.

With regard to this method of counting, it must be noted, that the same number, though occuring repeatedly, does not indicate the same sub-classes. Taking the wrong-belief stage, although nine sub-classes are shown thrice as operative, they differ in their nature. In one set of nine, fear and in the other disgust, operates along with other 8, and in the third set of nine, passions of 3 kinds only operate along with both fear and disgust to make up the nine sub-classes.

एक्क य छक्केयारं एयारेयारसेव णव तिण्णि ।
एदे चउवीसगदा चदुवीसेयार दुगठाणे ॥ ४८१ ॥

एकं च षट्कमेकादश एकादशैकादशैव नव त्रीणि ।
एतानि चतुर्विंशतिगतानि चतुर्विंशैकादश द्विकस्थाने ॥ ४८१ ॥

481. (In the first eight spiritual stages, we have, respectively, one, six, eleven, eleven, eleven, nine, and three, (sets of operation places of ten, nine, eight, seven, six, five, and four sub-classes of Deluding Karma). (Each of) these

(has) twenty-four combinations. In the two places (of 9th stage there are) twenty-four (in one), and eleven combinations (in the other).

Commentary.

As shown in Table 17 there is only one operation place of ten sub-classes. There are six of 9 sub-classes; eleven of eight, eleven of seven, eleven of six, nine of five, three of four. Each of them has got 24 combinations

In order to understand the 24 combinations in each of these operation-places which are 1 + 6 + 11 + 11 + 11 + 9 + 3 = 52, in the first 8 stages, let us take any two of them.

Take the 1st operative place of 10 sub-classes in wrong-belief stage. These can operate in 24 variations thus :—

(1) Wrong belief, 4 kinds of anger, female sex, laughter and indulgence, fear and disgust.

(2) Wrong belief, 4 kinds of anger, male sex, laughter and indulgence, fear and disgust.

(3) Wrong belief, 4 kinds of anger, common sex, laughter and indulgence, fear and disgust.

(4) Wrong belief, 4 kinds of anger, female sex, sorrow and ennui, fear and disgust.

(5) Wrong belief, 4 kinds of anger, male sex, sorrow and ennui, fear and disgust.

(6) Wrong belief, 4 kinds of anger, common sex, sorrow and ennui, fear and disgust.

When we substitute pride, deceit, or greed for anger we have 6 combinations in respect of each of the four passions. And thus we have 24 combinations.

We have the same result by multiplying together, wrong belief, by 4 passions, by 3 sexes, by 2 pairs, of laughter and sorrow, indulgence and ennui, by 1 pair of fear and disgust, $1 \times 4 \times 3 \times 2 \times 1 = 24$.

Let us take another example, that of the operation of 4 sub-classes in the 8th stage.

(1) Anger, female sex, laughter and indulgence.

(2) Anger, male sex, laughter and indulgence.

(3) Anger, common sex, laughter and indulgence.

(4) Anger, female sex, sorrow and ennui.

(5) Anger, male sex, sorrow and ennui.

(6) Anger, common sex, sorrow and ennui.

Adding six combinations for each of the other 3 passions, pride deceit and greed, we shall have 24 combinations. By multiplication also we get, 4 passions × 3 sexes × 2 pairs of minor passions =24.

We have 24 combinations in each of the 52 places, in the eight stages, shown in Table 17, and worked out in detail below:—

W = Wrong belief ... ... M = Mixed belief.
P = Passions ... ... Cl. = Clouded belief.
S = Sex.
Pr. = Pair of minor passions.

I. Wrong belief stage.

Serial number of places.	Place of Sub-classes.	COMBINATIONS. Details.	TOTAL.
(1)	10	1 *w* × 4 *p* × 3 *s* × 2 *pr.* × 1 pair of fear and disgust.	24
(2)	9	1 *w* × 4 *p* × 3 *s* × 2 *pr.* × 1 fear.	24
(3)	9	1 *w* × 4 *p* × 3 *s* × 2 *pr.* × 1 disgust.	24
(4)	9	1 *w* × 4 *p* × 3 *s* × 2 *pr.*	24
(5)	9	*1 *w* × 4 *p* × 3 *s* × 2 *pr.* × 1 pair of fear and disgust.	24
(6)	8	1 *w* × 4 *p* × 3 *s* × 2 *pr.* × 1 fear	24
(7)	8	1 *w* × 4 *p* × 3 *s* × 2 *pr.* × 1 disgust	24
(8)	7	1 *w* × 4 *p* × 3 *s* × 2 *pr.*	24

*In second kind of 4 groups without error feeding passions.

II. Downfall stage.

(9)	9	4 *p* × 3 *s* × 2 pairs × 1 pair of fear and disgust.	24
(10)	8	4 *p* × 3 *s* × 2 *pr.* × 1 fear	24
(11)	8	4 *p* × 3 *s* × 2 *pr.* × 1 disgust	24
(12)	7	4 *p* × 3 *s* × 2 *pr.*	24

III. *Mixed stage.*

(13)	9	1 m × 4 passions × 3 s × 2 pr. × 1 pair of fear and disgust.	24
(14)	8	1 m × 4 p × 3 s × 2 pr. × 1 fear	24
(15)	8	1 m × 4 p × 3 s × 2 pr. × disgust	24
(16)	7	1 m × 4 p × 3 s × 2 pr.	24

IV (a) *Vowless stage with clouded belief.*

(17)	9	1 cl. × 4 p × 3 s × 2 pr. × 1 pair of fear and disgust.	24
(18)	8	1 cl. × 4 p × 3 s × 2 pr. × 1 fear	24
(19)	8	1 cl. × 4 p × 2 s × 2 pr. × 1 disgust	24
(20)	7	1 cl. × 4 p × 3 s × 2 pr.	24

IV (b) *When free from clouded belief.*

(21)	8	4 p × 3 s × 2 pr. × 1 pair of fear and disgust.	24
(22)	7	4 p × 3 s × 2 pr. × 1 fear	24
(23)	7	4 p × 3 s × 2 p × 1 disgust	24
(24)	6	4 p × 3 s × 2 pr.	24

V (a) *Partial-Vow stage with clouded right belief.*

(25)	8	1 cl. × 4 p × 3 s × 2 pr × 1 pair of fear and disgust.	24
(26)	7	1 cl. × 4 p × 3 s × 2 pr. × 1 fear	24
(27)	7	1 cl. × 4 p × 3 s × 2 pr. × 1 disgust	24
(28)	6	1 cl. × 4 p × 3 s × 2 pr.	24

V (b) *When free from clouded right belief.*

(29)	7	4 p × 3 s × 2 pr. × 1 pair of fear and disgust.	24
(30)	6	4 p × 3 s × 2 pr. × 1 fear.	24
(31)	6	4 p × 3 s × 2 pr. × 1 disgust.	24
(32)	5	4 p × 3 s × 2 pr.	24

VI. (a) *Imperfect vow stage.*

(33)	7	1 *cl.* × 4 *p* × 3 *s* × 2 *pr.* × 1 pair of fear and disgust.	24
(34)	6	1 *cl.* × 4 *p* × 3 *s* × 2 *pr.* + 1 fear	24
(35)	6	1 *cl.* × 4 *p* × 3 *s* × 2 *pr.* × 1 disgust	24
(36)	5	1 *cl.* × 4 *p* × 3 *s* × 2 *pr.*	24

VI. (b) *When free from clouded right belief.*

(37)	6	4 *p* × 3 *s* × 2 *p* × 1 pair of fear and disgust.	24
(38)	5	4 *p* × 3 *s* × 2 *p* × 1 fear	24
(39)	5	4 *p* × 3 *s* × 2 *p* × 1 disgust	24
(40)	4	4 *p* × 3 *s* × 2 *p.*	24

VII. (a) *Perfect Vow stage with clouded right belief.*

(41)	7	1 *cl.* × 4 *p* × 3 *s* × 2 *pr.* × 1 pair of fear and disgust.	24
(42)	6	1 *cl.* × 4 *p* × 3 *s* × 2 *pr.* × 1 fear	24
(43)	6	1 *cl.* × 4 *p* × 3 *s* × 2 *pr.* × 1 disgust	24
(44)	5	1 *cl.* × 4 p × 3 *s* × 2 *pr.*	24

VII. (b) *When free from clouded right belief.*

(45)	6	4 *p* × 3 *s* × 2 *pr.* × 1 pair of fear and disgust.	24
(46)	5	4 *p* × 3 *s* × 2 *pr.* × 1 fear	24
(47)	5	4 p × 3 *s* × 2 *pr.* × 1 disgust	24
(48)	4	4 *p* × 3 *s* × 2 *pr.*	24

VIII. *Stage of new thought activity.*

(49)	6	4 *p* × 3 *s* × 2 *pr.* × 1 pair of fear and disgust.	24
(50)	5	4 *p* × 3 *s* × 2 *pr.* × 1 fear	24
(51)	5	4 *p* × 3 *s* × 2 *pr.* × 1 disgust	24
(52)	4	4 *p* × 3 *s* × 2 *pr.*	24

Thus we have 52 × 24 = 1248 combinations.

उदयट्ठाणं दोण्हं पणबंधे होदि दोण्हमेकस्स ।
चदुविहबंधट्ठाणे सेसेसेयं हवे ठाणं ॥ ४८२ ॥

उदयस्थानं द्वयोः पञ्चबन्धे भवति द्वयोरेकस्य ।
चतुर्विधबन्धस्थाने शेषेष्वेकं भवेत् स्थानम् ॥ ४८२ ॥

482. In the two operation-places of 2 (sub-classes) (in the first part of the 9th stage where) five are bound, (and in a part of the second part where) four are bound, there is (operation) of one (of the last kind of passion, and of one of the sexes). In the remaining (parts, there is one operation) place (of one sub-class) only.

Commentary.

In verse 481, it was said that the operation place of 2 sub-classes in 9th stage has 24 combinations. There is operation of the four passions and the three sexes in the first part of 9th stage (where 4 passions and 1 male sex are bound) and also, for some instants, in the second part, (where only four passions are bound). Thus $4 \times 3 + 4 \times 3 = 24$. The operation place of one sub-class has $4 + 3 \times 2 + 1 = 11$ combinations as below :—

(1) 4 combinations in the second part, where all 4 passions are operating.

(2) 3 in the 3rd part where 3 passions operate.

(3) 2 in the 4th part where 2 passions only operate.

(4) I in the 5th part where only 1 passion is operating.

(5) I in the 10th stage where only one is operating.

अणियट्टिकरणपढमा संढित्थीणं च सरिस उदयद्धा ।
तत्तो मुहुत्तअंते कमसो पुरिसादिउदयद्धा ॥ ४८३ ॥

अनिवृत्तिकरणप्रथमात् षण्ढस्त्रियोः च सदृश उदयाद्धा ।
ततो मुहूर्तान्तः क्रमशः पुरुषादुदयाद्धा ॥ ४८३ ॥

483. Operation-time (or Udayáddhá) of the common and the female sex is the same beginning from the first

(instant of the 9th stage) of advanced-thought-activity. Afterwards beginning from operation time of male sex etc., it increases respectively by one Antara-Muhúrta (at each step).

Commentary.

In the 9th stage there is operation of the female, common, and male sexes, and of the four perfect-conduct-preventing passions anger, pride, deceit and greed. They cease to operate one after another in the order given above, until at the end of the 9th stage only slight greed remains, with which the soul passes on to the 10th stage.

The operation-duration of the female sex is equal to that of the common, and the one ceases to operate when the other does. Male sex ceases to operate one Antar Muhurta after the cessation of operation of the female and common sexes. Where male sex also ceases to operate, the four passions only operate for one Antar-Mahurta. When anger ceases to operate, the other three operate for one Antar-Muhurta. When Pride ceases to operate, the remaining two continue to operate for one Antar-Muhurta. When deceit also ceases to operate, greed only operates for one more Muhurta,

It is obvious that the operation duration of each, excepting the female and common, which two are of equal duration, and are the first to cease to operate, exceeds that of the preceding by one Antar-Muhurta, the longest being that of greed.

पुरिसोदएण चढिदे बंधुदयाणं च जुगवदुच्छित्ती ।
सेसोदयेण चडिदे उदयदुचरिमम्हि पुरिसबंधछिदी ॥ ४८४ ॥

पुरुषोदयेन चटिते बन्धोदययोश्च युगपदुच्छित्तिः।
शेषोदयेन चटिते उदयद्विचरमे पुरुषबन्धच्छित्तिः ॥ ४८४ ॥

484 Ascending (from the 8th stage) with operation of male sex, the cessation of (its) bondage and operation (is) simultaneous; when ascending with operation of (either of) the other (sexes, cessation of the bondage of male sex (is) in the last but one instant of the operation (duration).

Commentary.

According to some Acharyas, cessation of the bondage of male sex, when ascending with male sex operation is in the last but one

instant of its operation, while the cessation of its operation follows an instant later.

पणबंधगम्मि बारस भंगा दो चेव उदयपयडीओ ।
दोउदये चदुबंधे बारेव हवंति भंगा हु ॥ ४८५ ॥

पञ्चबन्धके द्वादश भङ्गा द्वे चैव उदयप्रकृती ।
द्युदये चतुर्बन्धे द्वादशैव भवन्ति भङ्गा हि ॥ ४८५ ॥

485. During bondage of five (sub-classes, 4 passions and male sex in the first part of the 9th stage, there is) operation of only two sub-classes (passion and sexes), and the combinations (are) twelve; while in bondage place of (only) four (passions in a part of the second part), the (same) two operate, and the combinations are also twelve.

Commentary.

As anticipated in verse 482; the operation of 2 sub-classes in part 1, and in portion of part 2 of the 9th stage, are clearly described here. The combinations are $4 \times 3 + 4 \times 3 = 24$,

कोहस्स य माणस्स य मायालोहाणियट्टि भागम्हि ।
चदुतिदुगेक्कंभंगा सुहुमे एक्को हवे भंगो ॥ ४८६ ॥

क्रोधस्य च मानस्य च मायालोभानिवृत्तिभागे ।
चतुस्त्रिद्विकैकभङ्गाः सूक्ष्मे एको भवेत् भङ्गः ॥ ४८६ ॥

486. In Advanced-Thought-Activity in the parts where greed deceit; pride, and anger operate there are (respectively) four, three, two, and one combinations. In slightest delusion (stage) there is only one combination.

Commentary.

In verse 481, it was said that the operation place of 2 sub-classes in 9th stage has 24 combinations. There is operation of the four passions and the three sexes in the first part of the 9th stage, (where 4 passions and 1 male sex are bound) and also, for some instants, in the second part, (where only the four passions are bound).

Thus 4×3+4×3=24. The operation place of one sub-class has 4+3+2+1+1=11 combinations as below:—

(1) 4 combinations in the second part, where all 4 passions are operating.

(2) 3 in the 3rd part, where 3 passions operate.

(3) 2 in the 4th part, where 2 passions only operate.

(4) 1 in the 5th part, where only 1 passion is operating.

(5) 1 in the 10th stage, where only one passion is operating.

बारससयतेसीदीठाणवियप्पेहिं मोहिदा जीवा ।
पणसीदिसदसगेहिं पयडिवियप्पेहिं ओघम्मि ॥ ४८७ ॥

द्वादशशतत्र्यशीतिस्थानविकल्पैर्मोहिता जीवाः ।
पञ्चाशीतिशतसप्तभिः प्रकृतिविकल्पैरोघे ॥ ४८७ ॥

487. During the stages (till 10th, there are) twelve hundred and eighty-three combinations, with reference to (operation) places, and eighty-five hundred, and seven (8,507) combinations with reference to their sub-classes. Mundane souls are thus deluded.

Commentary.

As shown in Table 17 under verse 479, we have 52 operation places. Adding one place of two sub-classes during the first 8 stages of the 9th stage, there are 53. Each has 24 combinations. Thus we have 53×24=1272 combinations. Adding 11 of the 9th and the 10th stages, as shown in the commentary, to verse 482, we have 1272+11=1283 combinations. Now with reference to sub-classes as shown in table 17, under verse 479.

One	operation	place	of	10	has	10
6	„	„	„	9	„	54
11	„	„	„	8	„	88
11	„	„	„	7	„	77
11	„	„	„	6	„	66
9	„	„	„	5	„	45
3	„	„	„	4	„	12
1	„	„	„	2	„	2
						———
				Total	...	354 sub-classes.

In each of the above places there are 24 variations, therefore there are 354 × 24=8496 combinations. Adding the 11 of one sub-class. We have altogether 8507 combinations as regards sub-classes.

एक्क य छक्केयारं दससगचदुरेक्कयं अपुणरुत्ता ।
एदे चदुवीसगदा बार दुगे पंच एक्कम्मि ॥ ४८८ ॥

एकं च षडेकादश दशसप्तचतुरेकमपुनरुक्तानि ।
एतानि चतुर्विंशगतानि द्वादश द्विके पञ्च एकस्मिन् ॥ ४८८ ॥

णवसयसत्तत्तरिहिं ठाणवियप्पेहिं मोहिदा जीवा ।
इगिदालूणत्तरिसयपयडिवियप्पेहिं णायव्वा ॥ ४८९ ॥

नवशतसप्तसप्ततिभिः स्थानविकल्पैः मोहिता जीवाः ।
एकचत्वारिंशदेकोनसप्ततिशतप्रकृतिविकल्पैः ज्ञातव्याः ॥ ४८९ ॥

488-489. Non repeated (operation places are respectively), one, six, eleven, ten, seven, four and one (of ten, nine, eight, seven, six, five and four sub classes) See chart verse 479. These (forty places) being multiplied by twenty-four combinations, (adding to them) twelve (combinations) of two and five of one, (they aggregate to) Nine-hundred seventy seven. (40×24 = 960 + 17=977) Mundane souls are deluded by these combinations of (operation) places. They should be known to be sixty-nine hundred and forty-one, with reference to combinations of sub-classes.

Commentary.

In the 52 places mentioned in the previous verse there are some which have the same classes. These are called "repeated". Ignoring them, the "unrepeated" places are only 40. These are, 1 of 10, 6 of 9, 11 of 8, 10 of 7 (seven sub-classes in the sixth and the seventh stage are the same, therefore one of set of 7 has been left out), 7 of 6 (they are 11. But three sets of 6 in the 6th and 7th and one in the 8th stages have the same sub-calsses. Four sets of 6 are therefore left out of account), 4 of 5 (They are 9, but five are left out as "repeated", the same 5 as are in the 6th, being contained in the 7th and 8th), 1 of 4 (They are 3, but two are not counted,

as the four-classes in the 6th, are the same as in the 7th and 8th stage). Thus we have 40 × 24=960 combinations. In the 9th stage, operation place of 2 sub-classes is counted twice, thus leaving one as "repeated", the remaining one place will have only 4 × 3=12 combinations.

In 9th and 10th stages, operation place of one passion sub-class has 11 combinations, but as, greed, deceit, and pride are repeated thrice, twice, and once again, 6 combinations are left out, and we have only five. The slightest greed in the 10th stage is also taken as "repeated", Thus there are 12 + 5 + 960 = 977 combinations, as regards unrepeated operation places.

Counting all the sub-classes of these 977 combinations we have

1 of 10	= 10	sub-classes.
6 of 9	= 54	,,
11 of 8	= 88	,,
10 of 7	= 70	,,
7 of 6	= 42	,,
4 of 5	= 20	,,
1 of 4	= 4	,,
	288	sub-classes.

And 288 × 24 = 6912 combinations. Adding 24 of both the operation places of 2 in the 9th stage, and 5 operation places of one in the 9th and 10th, we have 6912 + 24 + 5 = 6941 combinations.

Reference to Gatha 485 shows that there are 12 combinations in the first part, and 12 in a portion of the 2nd part of the 9th stage. The sub-classes though the same are not the same as regards the first part, and the whole of the second part. Hence the operation of 12 in a portion of the second part is not taken as a repetition.

उवयट्ठाणं पयडिं सगसगउवजोगजोगआदीहिं ।
गुणयित्ता मेलविदे पदसंखा पयडिसंखा य ॥ ४६० ॥
उदयस्थानं प्रकृतिं स्वकस्वकोपयोगयोगादिभिः ।
गुणयित्वा मेलयिते पदसंख्या प्रकृतिसंख्या च ॥ ४६० ॥

490. Operation places and sub-classes being (respectively) multiplied by conscious attentiveness (Upyoga), vibratory activity (yoga) etc., (*i. e.*, by full control, Sanyama, or partial con-

trol, (Desha Samyama), thought-paint, (Leshya), right belief, (Samyaktva), possible in their own respective (spiritual stages), the number of (all the operative) places and the number of (all the) sub-classes respectively is (found) by adding together (the result of every one of these multiplications)

Commentary.

The operation of any sub-class of deluding Karma causes impurity in conscious attentiveness, soul's vibratory activity, full control, partial control, thought-paint and right-belief. In every spiritual stage, one or more of them are present along with the operation of deluding Karma till the 10th stage. The learned Acharya wishes here to show their combinations with reference to Deluding Karma,

मिच्छदुगे मिस्सतिये पमत्तसत्ते जिणे य सिद्धे य ।
पण छस्सत्त दुगं च य उवजोगा होंति दो चेव ॥ ४९१ ॥

मिथ्यद्विके मिश्रत्रये प्रमत्तसप्तके जिने च सिद्धे च ।
पञ्च षट् सप्त द्विकं च च उपयोगा भवन्ति द्वौ चैव ॥ ४९१ ॥

491. There are five (kinds of) consciousness (Upyoga), in (each of) the two, wrong belief (and downfall stages); six in (each of) the three, mixed, (vowless and partial-vow stages); seven in (each of) the seven (from) imperfect vow (to the 12th stage of delusionless); two in the perfect soul and the same two in the liberated souls).

Commentary.

Consciousness is of 12 kinds. There are 8 kinds of knowledge and 4 kinds of conation consciousness. Wrong belief, as well as, downfall stage has wrong sensitive knowledge, and visual knowledge and ocular and nonocular conation *i. e.*, five kinds of consciousness.

Third, fourth and fifth stages have, each six kinds of consciousness *i. e*, right sensitive, spiritual and visual knowledge and ocular, non-ocular and visual conation. Stages from 7th to 12th have 7 kinds of consciousness *i. e.*, mental knowledge is added to the six aforesaid. Vibrating and non-vibrating perfect souls in 13th and 14th stages and all the liberated souls have only two kinds of consciousness, namely perfect knowledge and perfect conation.

Now we shall find out the number of operation places and sub-classes, in each stage with reference to number of the kinds of conscious attentiveness present, there.

See table No. 17 under verse 479. In the 1st stage there are 8 operative places containing 10+9+9+8+9+8+8+7—68 sub-classes, Multiplying the 8 places and the 68 sub-classes, with 5 kinds of attentiveness, we have 40 places and 340 sub-classes.

It should be noted that in all stages till the 12th, one kind of consciousness works at one particular instant. A wrong believer with sensitive knowledge will not have the other 4 kinds of attentiveness. Thus, along with sensitive knowledge he can have 8 operation places with 68 sub-classes in operation. With reference to all the five kinds of consciousness at different instants, we have 40 operation places, and 340 sub-classes.

Calculation with reference to other stages may be similarly made. Deluding Karma operates from 1st to 10th stage only. The Table below will show the number of places and sub-classes till that stage.

Table No. 18 showing places and Sub-classes with reference to consciousness.

Stages.	I	II	III	IV	V	VI	VII	VIII	IXA	IXB	X
Operative places	8	4	4	8	8	8	8	4	1	1	1
Sub-classes	68	32	32	60	52	44	44	20	2	1	1
Consciousness	5	5	6	6	6	7	7	7	7	7	7
Places multiplied by Consciousness.	40	20	24	48	48	56	56	28	7	7	7
Sub-classes multiplied by Consciousness.	340	160	192	360	312	308	308	140	14	7	7

णवणउदिसगसयाहियसत्तसहस्सप्पमाणमुदयस्स ।
ठाणवियप्पे जाणसु उवजोगे मोहणीयस्स ॥ ४९२ ॥
एकावण्णसहस्सं तेसीदिसमण्णियं वियाणाहि ।
पयडीणं परिमाणं उवजोगे मोहणीयस्स ॥ ४९३ ॥

नवनवतिसप्तशताधिकसप्तसहस्रप्रमाणमुदयस्य ।
स्थानविकल्पा जानीहि उपयोगे मोहनीयस्य ॥ ४९२ ॥
एकपञ्चाशत्सहस्रं त्र्यशीतिसमन्वितं विजानीहि ।
प्रकृतीनां परिमाणं उपयोगे मोहनीयस्य ॥ ४९३ ॥

492-493. With reference to conscious attentiveness, seven thousand, seven hundred and ninety-nine operative places, in (various) combinations should be known in the deluding Karma. The number of sub-classes (of) deluding Karma with reference to consciousness (in all combinations) should be known to be fifty-one thousand and eighty-three.

Commentary.

See Table 18 under Gatha 491. The total number of operative places with reference to consciousness, till the 8th stage are 40+20+23+48+48+56+56+28—320. There are 24 combinations in each place. We thus have 320×24—7680 combinations of operative places. In the 9th (*a*) stage where sex and passion both are operative there are seven places Each of them has 12 combinations and we have 84 combinations in all. In the 9th (*b*) stage only the passions are operative. There are also seven places; and each has four combinations. Thus we have 28 combinations in all. In the 10th stage there are 7 places. in one combination. All combinations of all operative places in deluding Kamra with reference to consciousness are thus 7680+84+28+7—7799 as stated above.

With reference to sub-classes in these operative places we have 340+160+192+360+3+2+308+308—2120 till 8th stage. Each has 24 combinations. We thus have 2120×24—50880, sub-classes in various combinations. In 9th (*a*) we have 14 sub-classes. Each has 12 combinations thus there are 168 sub-classes. In 9th (*b*) we have 7, each has 4 combinations and thus there are 28 sub-classes. In

10th we have only 7 sub-classes, in one combination. The total number of sub-classes in 7799 combinations of operative places in deluding Karma, will thus come to 50880+168+28+7=51083.

There are 15 vibrations in all :—

1. True mind vibration.
2. False mind vibration.
3. Mixed, both true and false, mind vibration.
4. Neutral, neither true nor false, mind vibration.
5. True speech vibration.
6. False speech vibration.
7. Mixed, both true and false, speech vibration.
8. Neutral, neither true nor false, speech vibration.
9. Physical body vibration.
10. Physical mixed vibration.
11. Fluid body vibration.
12. Fluid mixed vibration.
13. Assimilative vibration.
14. Assimilative mixed vibration.
15. Karmic body vibration.

See pages 131 to 141 of Chapter IX of Gommatsasa Jiva Kanda, Volume V of the Sacred Books of the Jainas.

तिसु तेरं दस मिस्से सत्त सत्तसु छट्ठयम्मि एक्कारा।
जोगिम्मि सत्त जोगा अजोगिठाणं हवे सुएणं ॥ ४९४ ॥

त्रिषु त्रयोदश दश मिश्रे नव सप्तसु षष्ठे एकादश।
योगिनि सप्त योगा अयोगिस्थानं भवेत् शून्यम् ॥ ४९४ ॥

494. There are thirteen vibrations (yoga) in (each of the) three (stages, wrong belief, downfall and vowless); ten in the mixed; nine in (each of) the seven (5th, 7th, 8th, 9th, 10th, 11th, and 12th stages); eleven in 6th and seven in vibrating (perfect soul). There is none in the non-vibrating stage.

Commentary.

In the stages of wrong belief, downfall and vowless; assimilative body and assimilative mixed vibration are not possible; and we have thirteen vibrations in each of them. In the mixed stage,

there is no death, and we exclude physical mixed, fluid-mixed, and karmic vibrations from the above 13, and have only 10 vibrations. In the 5th and from the 7th to 12th stage we have no fluid body vibration either. These stages are not possible in hellish and celestial beings, who only have a fluid body vibration, we have therefore nine vibrations only, in these stages. In the 6th stage, assimilative body and assimilative mixed should be added to the above nine, and we have 11 vibrations.

There are 7 in the vibratory perfect soul *viz.*, (1) true mind (2) neutral mind; (3) true speech, (4) neutral speech, (5) physical body, (6) physical mixed, and (7) karmic body. In the non-vibrating perfect soul, there is no vibration at all.

मिच्छे सासण अयदे पमत्तविरदे अपुण्णजोगगदं ।
पुण्णगदं च य सेसे पुण्णगदे मेलिदं होदि ॥ ४६५ ॥
मिथ्ये सासने अयते प्रमत्तविरते अपूर्णयोगगतम् ।
पूर्णगतं च च शेषे पूर्णगते मिलितं भवति ॥ ४६५ ॥

495. (The operation places and sub-classes in deluding Karma) are added together in the (stages of) wrong belief, downfall, vowless and imperfect vow, with reference to vibrations existing in undevelopable as well as in developable conditions, but in the remaining (stages) only in developables.

Commentary.

Undevelopable condition is possible in a soul for one Antar Muhurta, in the beginning of a life, after its transmigration from one condition of existence to another. There are only 3 spiritual stages in the transmigratory condition, and in the life to which it transmigrates, until it does not develop itself. They are Wrong-belief, Downfall and Vowless. In these undevelopable conditions, mixed vibratory activity is found. Similarly, there is mixed vibration for one Antar-muhurta, during which an assimilative body is being formed, by a saint in the 6th stage. So we have to consider operation places of Deluding Karma in both the undevelopable and developable conditions in the above said four stages. In other stages till the 10th only developable condition is to be taken into account. In order to find out the different places,

and combinations of operation places with reference to vibrations, we should refer to commentary on verse 477 and the table given under 479.

I. *Wrong belief stage.* Here, in the upper group there are 4 places with 36 sub-classes. Multiplying them with the 13 vibrations possible here, we get 52 places and 468 sub-classes. In the lower group, where there is no operation of the error-feeding passions, there are 4 places with 32 sub-classes; multiplying them by 10 vibrations only (excluding 3, the mixed-physical, mixed-fluid, and karmic, because a soul does not die in this state), we get 40 places and 320 sub-classes. Thus we have 92 places and 788 sub-classes in this stage.

II. *Downfall stage.* Here are 4 places and 32 sub-classes. Multiplying them by 12 vibrations, excluding fluid mixed which is dealt with hereafter, we have 48 places and 384 sub-classes.

III. *Mixed Stage.* There are 4 places and 32 sub-classes. Multiplying them with 10 possible vibrations, we get 40 places and 320 sub-classes.

IV. *Vowless stage.* In both the groups there are 8 places and 60 sub-classes. Multiplying them by 10 vibrations, the other three physical mixed, fluid mixed, and Karmic vibrations being dealt with hereafter; we get 80 places and 600 sub-classes.

V. *Partial vow stage.* Here are 8 places and 52 sub-classes in both the groups. Multiplying them by 9 vibrations, we get 72 places and 468 sub-classes.

VI. *Imperfect vow stage.* Here are 8 places and 44 sub-classes in both the groups. Multiplying them by 9 vibrations, because special mention is to be made as regards the assimilative two, which are found in this stage we get 72 places and 396 sub-classes.

VII. *Perfect vow stage.* Here are also 8 places and 44 sub-classes. Multiplying them by 9 vibrations, we have 72 places and 396 sub-classes.

VIII. *New-thought-activity-stage.* Here we have 4 places with 20 sub-classes. Multiplying them by 9 vibrations, we have 36 places and 180 sub-classes.

Each of these places and classes are to be multiplied by 24 combinations. The result may be shown in a tabular statement.

Table No. 19 showing Combinations.

Stages.	Combinations in.	
	Places.	Sub-classes.
I	92 × 24 = 2208	788 × 24 = 18912
II	48 × 24 = 1152	384 × 24 = 9216
III	40 × 24 = 960	320 × 24 = 7680
IV	80 × 24 = 1920	600 × 24 = 14400
V	72 × 24 = 1728	468 × 24 = 11232
VI	72 × 24 = 1728	396 × 24 = 9504
VII	72 × 24 = 1728	396 = 24 = 9504
VIII	86 × 2 = 4864	180 × 24 = 4320
Total ...	512 × 2412288	2532 × 2484768

IX. *Advanced Thought Activity.* So far as sex operates, we have one place with 2 sub-classes. Multiplying them by 9 vibrations, we have 9 places and 18 sub-classes. Each has 12 combinations; so we have 108 combinations of places and 216 of sub-classes. Where passion only operates, we have 1 place with 1 sub-class; multiplying it by 9 vibrations, we have 9 places and 9 sub-classes. Each has 4 combinations; so we have 36 combinations of places and 36 of sub-classes.

X. *Slightest Delusion Stage.* Here is 1 place and 1 sub-class. Multiplying by 2 vibrations, we have, 9 places and 9 sub-classes. There is only one combination.

सासणअयदपमत्ते वेगुव्वियमिस्स तं च कम्मयियं ।
ओरालमिस्स हारे अडसोलडवण्ण अडवीससयं ॥ २६६ ॥

सासादनायतप्रमत्ते वैगूर्विकमिश्रं तथ कार्मणम् ।
औरालमिश्रमाहारे अष्टषोडशाष्टवर्गं अष्टविंशशतम् ॥ ४९६ ॥

496. In Fluid-mixed (vibration) of Downfall (stage) in fluid—mixed and Karmic (vibration) of the vowless, in physical mixed (of the same), and in (both the) assimilative (vibrations) of the imperfect (vow, stage), the operation places are respectively squares of eight, sixteen, eight, and one hundred and twenty-eight.

Commentary.

II. *Downfall stage.* A soul in the Downfall stage does not go to hellish condition of existence, therefore there is no operation of common sex in fluid mixed vibration, but only female and male sexes operate in this vibration, when it goes to celestial condition of life.

Thus there will be four groups of operation places as shown in the table below :—

Table No. 20 for Downfall stage free from operation of common sex.

Groups.	I	II	III	IV
Fear and Disgust ...	2	1	1	0
Laughter-Sorrow Indulgence-Ennui.	2 2	2 2	2 2	2 2
Male & female 2 inclinations. ...	1 1	1 1	1 1	1 1
4 Passions each of 4 kinds ...	4 4 4 4	4 4 4 4	4 4 4 4	4 4 4 4
Total ...	24	23	23	22

Here there are 4 places with 9, 8, 8, and 7 *i. e.*, 32 sub-classes. There are only 16 combinations, possible in each group, and not 24 as stated and explained in verse 480 because of the non-operation of the common sex.

IV. *Vowless stage.* During fluid-mixed and Karmic vibrations in this stage, the female sex, cannot operate because a soul with right belief does not take birth as a female, therefore we shall have two kinds of four groups like this, with reference to each vibration.

Table No. 21 regarding Vowless Stage with Clouded Right Belief when female sex does not operate.

The four Groups.

Fear and Disgust ...	2	1	1	0
Laughter-Sorrow, Indulgence-Ennui,	2 2	2 2	2 2	2 2
Male and common sexes ...	1 1	1 1	1 1	1 1
4 Passions of 3 kinds ...	3 3 3 3	3 3 3 3	3 3 3 3	3 3 3 3
Clouded Right Belief ...	1	1	1	1
Total ...	21	20	20	19

Table No. 22 Vowless Stage free from the operation of Clouded Right-Belief and female sex.

Groups.	I	II	III	IV
Fear and Disgust ...	2	1	1	0
Laughter and Sorrow, Indulgence and Ennui.	2 2	2 2	2 2	2 2
Male and Common Sex ...	1 1	1 1	1 1	1 1
4 Passions each of 3 kinds ...	3 3 3 3	3 3 3 3	3 3 3 3	3 3 3 3
Total ..	20	19	19	18

Thus in both the groups we have 8 operation places and (9+8+8+7)+(8+7+7+6) = 32+28=69 sub-classes, Combinations in each operative place will be 16 only. Therefore we have got 16 ×8=128 combinations in places, and 60×18=960 in sub-classes.

The total number of combinations in both the vibrations will be 256 in operation places and 1920 in sub-classes. In physical mixed vibration of this stage, there is no operation of female and common sexes. Only the male sex operates, because while going to incarnate

as a human or a sub-human in work or enjoyment region, one will be born as male only. Both the kinds of four groups will be as below :—

Table 23. Vowless Stage.

Stage.	With clouded Right Belief and Sex only.				Free from Clouded with male.		Right Belief sex only.	
Fear and Disgust	2	1	1	0	2	1	1	0
The 2 Pairs ...	2 2	2 2	2 2	2 2	2 2	2 2	2 2	2 2
Male Sex ...	1	1	1	1	1	1	1	1
Passion in 3 kinds.	3 3 3 3	3 3 3 3	3 3 3 3	3 3 3 3	3 3 3 3	3 3 3 3	3 3 3 3	3 3 3 3
Clouded Right Belief.	1	1	1	1				
Total ...	20	19	19	18	19	18	18	17

Then we shall have 8 operative places and (9+8+8+7)+(8+7+7+6)—32+28=60 sub-classes. Each will have 8 combinations, as only one of the three sexes operates here. Multiplying places and classes by 8, we have 64 combinations in operation places and 480 in the sub-classes.

VI. *Imperfect Vows.*—When assimilative mixed or assimilative vibration is working in the 6th stage, there is no operation of female and common sexes, only male sex will operate. Therefore we shall have both kinds of groups as below :—

Table No. 24 Imperfect Vow Stage.

Stages.	With Clouded Right Belief and male sex.				Free from Clouded Right Belief and with male sex.			
Fear and Disgust	2	1	1	0	2	1	1	0
Pairs of Laughter, Sorrow, Indulgence and Ennui	2 2	2 2	2 2	2 2	2 2	2 2	2 2	2 2
Male Sex ...	1	1	1	1	1	1	1	1
4 Passions of last kind.	1 1 1 1	1 1 1 1	1 1 1 1	1 1 1 1	1 1 1 1	1 1 1 1	1 1 1 1	1 1 1 1
Clouded Right Belief.	1	1	1	1				
Total ...	12	11	11	10	10	10	10	9

Thus we have 8 operative places, and the sub-classes are (7+6+6+5)+(6+5+5 +4)—24+20—44.

Each has only 8 combinations like this.

Multiplying the places and classes by 8, we have 64 combinations in places, and 352 in classes, for each of the two vibrations. The total combinations in places and classes will come to 128 and 704 respectively,

णत्थि णउंसयवेदो इत्थीवेदो णउंसइत्थिदुगे ।
पुव्वुत्तपुण्णजोगगचदुसुट्ठाणेसु जाणेज्जो ॥ ४९७ ॥

नास्ति नपुंसकवेदः स्त्रीवेदो नपुंसकस्त्रीद्विकम् ।
पूर्वोक्तापूर्णयोगगचतुर्षु स्थानेषु ज्ञातव्यम् ॥ ४९७ ॥

497. Know that in the aforesaid (verse 496) four places of non-developable vibrations, there is no (operation) of common sex, female sex, (in the first two respectively) and of (both the) common and female sex (in the other places).

Commentary.

This verse has already been explained in the commentary to Gatha 496.

तेवण्णणवसयाहियबारसहस्सप्पमाणमुदयस्स ।
ठाणवियप्पे जाणसु जोगं पडि मोहणीयस्स ॥ ४९८ ॥

त्रिपञ्चाशन्नवशताधिकद्वादशसहस्रप्रमाणमुदयस्य ।
स्थानविकल्पान् जानीहि योगं प्रति मोहनीयस्य ॥ ४९८ ॥

498. Twelve thousand nine hundred and fifty-three combinations of operative places of the Deluding Karma should be known with reference to vibrations.

बिदिये बिगिपणगयदे खदुणवएक्कं खअट्ठचउरो य ।
छट्ठे चउसुण्णसगं पयडिवियप्पा अपुण्णम्हि ॥ ४९९ ॥

द्वितीये द्व्येकपञ्चकमयते खद्विनवैकं खाष्टचत्वारश्च ।
षष्ठे चतुःशून्यसप्त प्रकृतिविकल्पा अपूर्णे ॥ ४९९ ॥

499. Among undevelopables, there are 512 divisions of sub-classes in second (stage); 1920 and 480 in the vowless and 704 in the 6th (stage).

पणदालछस्सयाहियअट्ठासीदीसहस्समुदयस्स ।
पयडीणं परिसंखा जोगं पडि मोहणीयस्स ॥ ५०० ॥

पञ्चचत्वारिंशत्षट्शताधिकाष्टाशीतिसहस्रमुदयस्य ।
प्रकृतीनां परिसंख्या योगं प्रति मोहनीयस्य ॥ ५०० ॥

500. Eighty-eight thousand, six hundred, and forty-five (are) the combinations of sub-classes in operation (places) of Deluding Karma with reference to vibrations.

Commentary.

The sub-joined Table No. 25 consolidates the subject matter of verses 495 to 500.

No.	Stages with Vibrations.	Combinations of	
		Operation Places.	Sub-Classes.
	Vide Table No. 19 under verses 495 and Commentary.		
1	Total till the 8th stage	12,288	84,768
2	9th Stage with Sex	108	216
3	" without Sex	36	36
4	10th Stage— *Vide* Commentary to verses 496	9	9
5	2nd Stage with fluid mixed	64	512
6	4th Stage with fluid mixed and Karmic	256	1,920
7	4th Stage with Physical mixed	64	480
8	6th Stage with assimilative	128	704
	Total ...	12,953	88,645

In Deluding Karma, all the combinations in operation places will be 12,953, while those in sub-classes will be 88,645.

तेरससयाणि सत्तरिसत्तेव य मोहिदे हवंतित्ति ।
ठाणवियप्पे जाणसु संजमलंबेण मोहस्स ॥ ५०१ ॥

त्रयोदशशतानि सप्ततिसप्तैव च मिलिते भवन्तीति ।
स्थानविकल्पा जानीहि संयमालम्बेन मोहस्य ॥ ५०१ ॥

तेवण्णतिसदसहियं सत्तसहस्सप्पमाणमुदयस्स ।
पयडिवियप्पे जाणसु संजमलंबेण मोहस्स ॥ ५०२ ॥

त्रिपञ्चाशत्त्रिशतसहितं सप्तसहस्रप्रमाणमुदयस्य ।
प्रकृतिविकल्पान् जानीहि संयमालम्बेन मोहस्य ॥ ५०२ ॥

501-502. Know that there are thirteen hundred seventy-seven combinations of (operation) places in Deluding Karma in relation to control (Samyama). Know that in relation to control, there are seven thousand three hundred and fifty-three combinations of sub-classes in operation in Deluding Karma.

Commentary.

Along with operation of Deluding Karma, Control is possible from the 6th to the 10th stage. Excluding Yathá Khyáta Cháritra, the last kind of control, where there is no deluding Karma, we consider the four controls, namely, equanimity (Sámáyika), Recovery of equanimity after downfall (Chhedopa-sthápaná), pure absolute non-injury (Parihára Vishuddhi), and slightest delusion (Sukshma Sámparáya).

Stages VI and VII—In these two stages, we have the first three kinds of Control. Referring to table No. 17, under verse 479, we know that there are 8 places of operation, and 44 sub-classes, in each of these two stages, or 16 places and 88 sub-classes in both of them. Multiplying them by the 3 Controls, we have 48 places of operation, and 264 sub-classes. Each has 24 combinations. Thus the combinations of places of operation are 48 × 24 = 1152 and of sub-classes 264 × 24 = 6336.

Stage VIII—In this stage only the first two Controls are possible.

Here are 4 operative places and 20 sub-classes. Multiplying them by 2, we have 8 places and 40 sub-classes. Each has 24 combinations. Thus the total combinations of places are 8×24=192, and of sub-classes 40×24=960.

IX (a) Stage with sex.—Here also the same 2 Controls are possible. The operation place is only one with 2 sub-classes. Multiplying them by 2 Controls, we have 2 places and 4 sub-classes. There are 12 combinations in each. Combinations of operative places will thus, be 2×12=24 and of sub-classes 4×2=8.

IX (b) Stage without sex.—Here also 2 Controls are found. The operative place is one with one sub-class; Multiplying by 2 Controls we have 2 places and 2 sub-classes. Combinations are four. Combination of places will be 8, and of sub-classes also 8.

X Stage.—Only one Control, the Slightest Delusion is found. The operative place is one with one sub-class; multiplying by one Control, we have 1 place and 1 sub-class only. There is only one combination of each.

Adding all these together we have:

Stages.	Operative places.	Sub-classes.
VI and VII	1152	6336
VIII.	192	960
IX (a)	24	48
IX (b)	8	8
X.	1	1
Total ...	1377	7353

Apparently Deluding Karma and its accompaniments, the passions should not exist where there is Control. This is so, where we have Perfect Control in stages beyond the 10th. Upto the 10th stage the Control is qualified by comparative degrees of mild passions. Therefore the combinations of sub-classes and operative places relating to control in stage upto the 10th are discussed here.

मिच्छचउक्के छक्कं देसतिये तिण्णि होंति सुहलेस्सा ।
जोगित्ति सुक्कलेस्सा अजोगिठाणं अलेस्सं तु ॥ ५०३ ॥

मिथ्यचतुष्के षट्कं देशत्रये तिस्रो भवन्ति शुभलेश्याः ।
योगीति शुक्ललेश्या अयोगिस्थानमलेश्यं तु ॥ ५०३ ॥

503. There are six Thought-paints (Leshyá) in the four, wrong belief (and the next 3 stages), the good three in the three, partial vow (and the next 2 stages), and thereafter only the white (Thought) paint, till the vibrating (Perfect soul). The stage of non-vibration is without Thought-paint.

Commentary.

The varying aspects of soul vibrations as affected by passions have been designated Thought-Paints and are represented by six colours, black, blue, grey, yellow, pink and white.

The first three are bad Thought-paints, and the other three are good, *vide* page 247 Chapter XV, Gommatsara Jiva Kanda Vol. V of the Sacred Books of the Jainas. All the six kinds of Thought paints are possible in the first four spiritual stages. Partial vows, imperfect vows, and perfect-vows stages have only three good paints. From 8th to 13th stage, only one white Thought paint is formed. There are no vibrations in the 14th stage, and no Thought paint is possible.

Thought-paints vary with the intensity of passions. Even a wrong believer in the first stage can have white Thought-paint, if his passions are very mild, while a Right-believer in the 4th stage may have black Thought-paint, if actuated by strong passions.

पंचसहस्सा बेसयसत्ताणउदी हवंति उदयस्स ।
ठाणवियप्पे जाणसु लेस्सं पडि मोहणीयस्स ॥ ५०४ ॥
अट्ठत्तीससहस्सा बेण्णिसया होंति सत्ततीसा य ।
पयडीणं परिमाणं लेस्सं पडि मोहणीयस्स ॥ ५०५ ॥

पञ्चसहस्राणि द्विशतसप्तनवतिर्भवन्ति उदयस्य ।
स्थानविकल्पा जानीहि लेश्यां प्रति मोहनीयस्य ॥ ५०४ ॥
अष्टत्रिंशत्सहस्राणि द्विशतानि भवन्ति सप्तत्रिंशत् ।
प्रकृतीनां परिमाणं लेश्यां प्रति मोहनीयस्य ॥ ५०५ ॥

504-505. Know that Five thousand two hundred ninety-seven are the combinations of operation-places in Deluding Karma in relation to Thought-paints. Thirty-eight thousand two hundred and thirty-seven are the combinations of sub-classes in Deluding Karma in relation to Thought-paints.

Commentary.

Let us count the operative places and sub-classes till the 8th stage with reference to the Thought-paints present there. Refering to table No. 17 under verse 479, and verses 501-2 the above figures may be worked out in detail as shown below :—

Table No. 26.

Stages.	Multiplying Operation places by Thought-paints and again by the number of Divisions in the Stage.	Multiplying Sub-classes by Thoughts Paints and again by the number of Divisions in the Stage.
I	8×6×24=1152	68×6×24=9792
II	4×6×24= 576	32×6×24=4608
III	4×6×24= 576	32×6×24=4608
IV	8×6×24=1152	60×6×24=8640
V	8×3×24= 576	52×3×24=3744
VI	8×3×24= 576	44×3×24=3168
VII	8×3×24= 576	44×3×24=3168
VIII	4×1×24= 96	20×1×24= 480
IX (a)	12×1× 1= 12	24×1× 1= 24
IX (b)	4×1× 1= 4	4×1× 1= 4
X	1×1× 1= 1	1×1× 1= 1
Total ...	5,297	38,237

अट्ठसरीहिं सहिया तेरसयसया हवंति उदयस्स ।
ठाणवियप्पे जाणसु सम्मत्तगुणेण मोहस्स ॥ ५०६ ॥

अष्टसप्ततिभिः सहितानि त्रयोदशशतानि भवन्ति उदयस्य ।
स्थानविकल्पा जानीहि सम्यक्त्वगुणेन मोहस्य ॥ ५०६ ॥

अट्ठेव सहस्साइं छव्वीसा तह य होंति णादव्वा ।
पयडीणं परिमाणं सम्मत्तगुणेण मोहस्सा ॥ ५०७ ॥

अष्टैव सहस्राणि षड्विंशतिस्तथा च भवन्ति ज्ञातव्याः ।
प्रकृतीनां परिमाणं सम्यक्त्वगुणेन मोहस्य ॥ ५०७ ॥

506-507. Know that there are thirteen hundred and seventy-eight combinations of operation-places in Deluding Karma along with the attribute of right belief. And eight thousand twenty-six should be known to be the combinations of the sub-classes of Deluding Karma along with the attribute of right belief.

Commentary.

Right belief is an attribute of soul. It appears from the fourth stage. A Right-believer believes that his soul is quite pure, passionless, all-knowing and happy, yet owing to passions due to the operation of Deluding Karma he can not have pure conduct, or full knowledge, till the 10th stage, that of slightest delusion. When he becomes free from the effect of Deluding Karma and ascends to the 12th stage of Delusionless, he, by virtue of pure, defectless and steady concentration, destroys the other three Destructive Karmas and entering the 13th stage becomes a vibrating Perfect Soul, All knowing, All-blissful and all-powerful. In order to understand what sort of thought-activity a Right-beliver experiences from the 4th to 10th stage, it is important to know the combinations of the operation of Deluding Karma. The sub-joined table shows this in detail.

We have, till 8th stage, the places and sub-classes with

reference to three kinds of right belief, Destructive-subsidential, Subsidential, and Destructive as follows.

Let a, b, c, be taken for the 3 kinds of belief respectively.

Table 27 (Refer to Table 16 to Verse 479.)

Stages.	Operation Places.	Sub-classes.
IV (*a*) With clouded Right-belief	4×1=4	32×1=32
(*b*) With subsidential Right-belief.	4×1=4	28×1=28
(*c*) With destructive Right-belief.	4×1=4	28×1=28
V (*a*)	4×1=4	28×1=28
(*b*)	4×1=4	24×1=24
(*c*)	4×1=4	24×1=24
VI (*a*)	4×1=4	24×1=24
(*b*)	4×1=4	20×1=20
(*c*)	4×1=4	20×1=20
VII (*a*)	4×1=4	24×1=24
(*b*)	4×1=4	20×1=20
(*c*)	4×1=4	20×1=20
VIII (*b*)	4×1=4	20×1=20
(*c*)	4×1=4	20×1=20
TOTAL ...	56	332

As each of these has 24 combinations, we get 56×24=1344 combinations in operation places and 332×24=7968 divisions in sub-classes.

In the 9th stage with sex—

with (b)—1 place and 2 classes.

(c)—1 place and 2 ,,

2 places 4 classes.

Each has 12 combinations, so we have 24 and 48 combinations in places and sub-classes respectively.

In 9th, without sex—

with (b) 1 place and 1 class.
,, (c) 1 place and 1 class.

2 places 2 classes.

As the combinations are four, so we have 8 divisions in places and 8 in classes.

In 10th stage,

with (b) 1 place and 1 sub-class.
(c) 1 place and 1 ,,

2 places 2 sub-classes.

There is only one combination in each.

We have 2 combinations in both the places and sub-classes. Taking together.

	Operation-places.	Sub-classes.
Till 8th	1344	7968
9th (a)	24	48
9th (b)	8	8
10th	2	2
	1378	8026

The combination in Deluding Karma have been stated with reference to consciousness, vibration, control, thought-paint and right belief. They may similarly be considered in relation to soul-classes, conditions of existence etc.

अट्ठ य सत्त य छक्क य चदुतिदुगेगाधिगाणि वीसाणि ।
तेरस बारेयारं पणादि पगूणयं सत्तं ॥ ५०८ ॥

अष्ट च सप्त च षट्कं च चतुस्त्रिद्व्येकाधिकानि विंशतिः ।
त्रयोदशद्वादशैकादश पञ्चादि एकोनकं सत्त्वम् ॥ ५०८ ॥

508. The existence (places in Deluding Karma are) of twenty sub-classes added to eight, seven, six, four, two and one, as well as thirteen, twelve, eleven, and five etc. diminishing by one (successively down to one).

Commentary.

28, 27, 26, 24, 23, 22, 21, 13, 12, 11, 5, 4, 3, 2, 1 sub-classes of Deluding Karma may be in existence in different souls in different stages. These different sets of sub classes in existence are called Existence-places, Sattva sthâna.

(1) All 28 exist in the first Existence place.

(2) 27 exist when Clouded-right-belief Karma is made to transfer by Udvelanâ method.

(3) 26 exist when Mixed and Wrong belief Karma is also made to transfer by Udvelanâ method.

(4) 24 exist when out of 28, 4 error-feeding passions are transferred to other passions.

(5) 23, exist when out of the above 24, Wrong-belief Karma is destroyed.

(6) 22 exist when out of the above 23, Mixed-belief Karma is also destroyed.

(7) 21 exist when out of the above 22, Clouded-right-belief Karma is also destroyed.

(8) 13 exist when out of the above 21, 4 Partial and 4 total-vow-preventing passions are also exhausted.

(9) 12 exist when out of the above 13, one of the sexes, female and common, is destroyed.

(10) 11 exist when out of the above 12, the remaining one of the above two sexes is destroyed.

(11) 5 exist when out of the above 11, 6 minor passions, laughter, sorrow, indulgence, ennui, fear and disgust are destroyed.

(12) 4 exist when out of the above 5, male sex is destroyed.

(13) 3 exist when out of the above 4, Perfect-Conduct-preventing anger is destroyed.

(14) 2 exist when out of the above 3, Perfect-conduct-preventing pride is destroyed.

(15) 1 exists when out of the above 2, Perfect-conduct-preventing deceit is destroyed. Perfect conduct preventing greed exists, as gross in the 9th and as fine in the 10th stage.

तिण्णेगे एगेगं दो मिस्से चदुसु पण णियट्टीए।
तिण्णि य थूलेयारं सुहुमे चत्तारि तिण्णि उवसंते ॥ ५०६ ॥
त्रीण्येकस्मिन्नेकं द्वे मिश्रे चतुर्षु पञ्च निवृत्तौ।
त्रीणि च स्थूले एकादश सूक्ष्मे चत्वारि त्रीण्युपशान्ते ॥ ५०६ ॥
पढमतियं च य पढमं पढमं चउवीसयं च मिस्सम्हि।
पढमं चउवीसचऊ अविरददेसे पमत्तिदरे ॥ ५१० ॥
प्रथमत्रयं च च प्रथमं प्रथमं चतुर्विंशकं च मिश्रे।
प्रथमं चतुर्विंशचतुष्कं अविरतदेशे प्रमत्तेतरे ॥ ५१० ॥

509-510. (Out of these fifteen existence places), three (are found) in one (*i. e.* the first stage), one in one (*i. e.*, downfall stage), two in Mixed, five in (each) of the four (from 4th to 7th); three only in New-thought activity, eleven in gross (*i. e.*, 9th), four in fine (*i. e.*, 10th) and three in Subsided-delusion (*i. e.*, 11th). The first three (*i. e.*, the existence places of 28, 27, and 26 are found in the 1st stage), only the first (*i. e.*, the place of 28 in the downfall); the first and (that) of twenty-four in the Mixed; the first and the four, of twenty-four (23, 22, and 21 in) the Vowless, Partial Vow, Imperfect vow, and Perfect vow stages.

Commentary.

I. In the Wrong-belief stage, a soul which has not yet, since eternity, acquired Right-belief will have existence of 26 only, because Mixed and Clouded-belief Karmas are only possible in existence when a soul has once ascended to the 4th stage. A soul descending to the first from the 4th stage has 28, or it may have 27, on transferring the Mixed, or 26 on transferring both the Mixed and Clouded belief.

II. Downfall stage is always reached on descent from the 4th stage. It must have 28 in existence.

III Mixed stage will have all the 28 in case of descent from the 4th, or ascent from the first with 28 in existence. Souls which have transferred the four Error-feeding passions into other passions, in any of the 4th, 5th, 6th and 7th stages will on descent to the Mixed have 24 only.

IV. Vowless stage can have (1) all 28, (2) 24 after transferring the 4 Error-feeding passions, (3) 23 after destroying wrong-belief, (4) 22 (after destroying Mixed belief also), or (5) 21 after destroying Clouded belief Karma also. Stages fifth, sixth and seventh will each have the same five Existence-places as are described for the fourth stage.

अडचउरेक्कावीसं उवसमसेढिम्हि खवगसेढिम्हि ।
एक्कावीसं सत्ता अट्ठकसायाणियट्टित्ति ॥ ५११ ॥

अष्टचतुरेकविंशतिः उपशमश्रेण्यां क्षपकश्रेण्याम् ।
एकविंशतिः सत्ता अष्टकषायानिवृत्तिरिति ॥ ५११ ॥

511. Existence (places of) twenty-eight, twenty-four and twenty-one (are possible) in (the four stages of) subsidential ladder; (and that) of twenty-one in (each of the 8th and 9th stages) before destruction of eight passions in the destructive ladder.

Commentary.

Saints who ascend the subsidential ladder with second subsidential Right-belief, without transferring the error-feeding passions, have existence of all the 28 sub-classes of Deluding, Karma. If the same saints transfer those passions before ascending, they will have existence of 24 while they who ascend with Destructive Right-belief will have 21 in existence.

Saints who ascend the destructive ladder have existence of 21 in the 8th stage and also in the 9th till the place where eight passions *i. e.*, 4 Partial-vow-preventing and 4 Total-vow-preventing, are destroyed.

तेरस बारेयारं तेरस बारं च तेरसं कमसो ।
पुरिसित्थिसंढवेदोदयेण गदपणगबंधम्हि ॥ ५१२ ॥
त्रयोदश द्वादशैकादश त्रयोदश द्वादश च त्रयोदश क्रमशः ।
पुरुषस्त्रीषण्ढवेदोदयेन गतपञ्चकबन्धे ॥ ५१२ ॥

512. (There are existence places) of thirteen, twelve, eleven ; of thirteen and twelve ; and of thirteen only respectively (on ascending the Destructive ladder) with operation of male, or female, or common sex during (the part of 9th stage) where only five (classes of Deluding Karma) are bound.

Commentary.

In the 9th stage after destruction of the aforesaid 8 passions, and in the part where male sex and 4 passions are bound, those saints who ascend by the destructive ladder with operation of male sex have existence of 13 *i. e.*, 4 passions and 9 minor passions, or of 12 on destruction of common sex, or of 11 on destruction of female sex also. In the same part of 9th the saints who have ascended with operation of female sex will have existence of all 13 or of 12 on destruction of common sex ; while those who came with operation of common sex, have existence of thirteen only.

पुरिसोदयेण चडिदे अंतिमखंडंतिमोत्ति पुरिसुदओ ।
तप्पणिधिम्मिदराणं अवगदवेदोदयं होदि ॥ ५१३ ॥
पुरुषोदयेन चटिते अन्तिमखण्डान्तिम इति पुरुषोदयः ।
तत्प्रणिधौ इतरयोरपगतवेदोदयो भवति ॥ ५१३ ॥

513. Operation of male six (goes on) till the last instant of the last part (where male sex is destroyed) in (a soul) ascending (by the destructive ladder) with operation of male sex. During its (destruction) time, cessation of operation of the other (two sexes) happens.

Commentary.

Saints who ascend by the destructive ladder with operation of male sex have operation of male sex till the last moment of its destruction while those who ascend with operation of female or common sex have cessation of operation of any of the two very near the last time of destruction of male sex.

तट्ठाणे एक्कारस सत्ता तिण्हहोदयेण चडिदाणं ।
सत्तण्हं समग छिदी पुरिसे छण्हं च णवगमत्थित्ति ॥ ५१४ ॥

तत्स्थाने एकादश सत्ताः त्रिकोदयेन चटितानाम् ।
सप्तानां समकं छित्तिः पुरुषे षण्णां च नवकमस्तीति ॥ ५१४ ॥

514. In that very place, (there is) existence of eleven. (There is) destruction of seven simultaneously in (souls which) ascend (the destructive ladder) with operation of any of the three sexes; but in (a soul ascending with operation of) male sex, (there is destruction) of six only, because new (Karmic matter of male sex) exists.

Commentary.

There is existence of 11 sub-classes, *viz.*, of 7 minor passions, excepting the female and the common sexes, and of the 4 passions of the last kind in the last instant of 9th stage with sex.

This is so in a soul which ascended with operation of male sex. The same happens in a soul which ascended with operation of female or common sex, in the place where operation of these two sexes ceases, which just precedes the last instant of the 9th stage, with sex.

Destruction of the 7 minor passions occurs simultaneously in a soul which ascends with operation of any of the three sexes. After their destruction, only 4 passions will remain existing in 9th stage without sex.

In a soul which ascends with operation of male sex, however, male sex sub-class is bound afresh in the last Avali preceding the moment of its destruction, and in that event, 5 sub-classes *viz.*, the 4 passions and male sex will be in existence, although the 6 minor passions have already been exhausted.

इदि चदुबंधक्खवगे तेरस बारस एगार चउसत्ता ।
तिदुइगिबंधे तिदुइगि णवगुच्छिट्ठाणमविवक्खा ॥ ५१५ ॥

इति चतुर्बन्धक्षपके त्रयोदश द्वादशैकादश चतुःसत्ता ।
त्रिद्व्येकबन्धे त्रिद्व्येकं नवकोच्छिष्टयोरविवक्षा ॥ ५१५ ॥

515. Thus till the moment where 4 passions are bound in the destructive (9th stage), (there is) existence of thirteen (in a soul ascended with operation of common sex), of twelve (in a soul ascended with female sex); of 11 (in the place where common or female sex ceases to exist); and of four (where all minor passions cease to exist); of three, two, and one (respectively) in the bondage place of three, two, and one (passion). Not taking into consideration (the classes) remaining in existence (as bound) afresh.

Table No. 28, showing existence of sub-classes of deluding Karma in destructive 9th Stage.

Stage.	In those ascending with common Sex.		In those ascending with female Sex.		In those ascending with male Sex.	
IX.	Sub-classes in		Sub-classes in		Sub-classes in	
	Bondage.	Existence.	Bondage.	Existence.	Bondage.	Existence.
Part (1)	5	21	5	21	5	21
(2)	5	13	5	13	5	13
(3)	5	13	5	12	5	13
(4)	4	13	4	12	5	12
(5)	4	11	4	11	5	11
(6)	4	4	4	4	4	4 or 5
(7)	3	3	3	3	3	3
(8)	2	2	2	2	2	2
(9)	1	1	1	1	1	1

Commentary.

The above table shows the difference in the existence places of sub-classes of Deluding Karma in souls, ascending with one or the other of the three sexes. Souls ascending with common sex have existence of 13 even where 4 passions only are bound and there is operation of sex with passions; afterwards on cessation of operation of sex, they have only 11 because female and common sex both are destroyed simultaneously. For a detail of the cessation of existence of sub-classes in nine parts of the 9th stage, See page 210, verses 338-339 of Karma Kanda, Part I, Vol. VI, of the Sacred Books of the Jainas.

But souls ascending with female sex have existence of 12 only in the part where 4 passions are bound and there is operation of sex, because common sex is already destroyed. Afterwards they also have 11 on destruction of female sex in the part where 4 passions are bound, and there is no operation of sex. Souls ascending with male sex gradually destroy common and female sexes, but they have bondage and operation of male sex till the time of its destruction. Thus even when there is existence of 11 there is bondage of 5. Afterwards there is no bondage of male sex, but after destruction of six minor passions, the matter of male sex remains in existence for a very short time, but it is soon exhausted, and so we have existence of 5 or 4 during the part where four only are bound.

Those which ascend with common and female sex simultaneously, destroying 7 minor passions, retain only 4 passions, where 4 only are bound. Afterwards each of the three sorts of ascenders have 3, 2, and 1 passion in existence where the same numbers are bound respectively. In the beginning of the 9th stage each of the three has 21. When the 9 passions, are destroyed each of them has 13 in existence. It should be noted that as matter of male sex remaining in existence after its bondage-cessation, ceases to exist *i. e.* Sheds off with matter of anger during its destructive time, similarly matter of anger remaining in existence after its bondage-cessation sheds off with matter of pride in its destructive time. Such is the case with pride, deceit and greed also. Thus in the 9th stage we have existence places of 28, 24, and 21 in subsidential ladder, and of 21, 13, 12, 11, 5, 4, 3, 2, and 1 *i. e.*, 9 places in the destructive ladder. As place of 21 is common to both the subsidential and destructive ladder, we have 8+3=11 places of existence in the 9th stage. In the 10th stage in subsidential ladder, there is existence of 28, 24, and 21, but in the destructive ladder, only the

slightest greed is in existence. In the 11th stage there is only the subsidential condition and we have existence of 28, 24, and 21.

Table 29 showing number of existence places of Deluding Karma in the stages till 11th.

Stage.	No. of places.	Of how many sub-classes.
I	3	28, 27 and 26.
II	1	28.
III	2	28 and 24.
IV	5	28, 24, 23, 22 and 21.
V	5	28, 24, 23, 22 and 21.
VI	5	28, 24, 23, 22 and 21.
VII	5	28, 24, 23, 22 and 21.
VIII	3	28, 24, and 21.
IX	11	28, 24, 21, 13, 12, 11, 5, 4, 3, 2 and 1.
X	4	28, 24, 21 and 1.
XI	3	28, 24 and 21.

तिएणेव दु बावीसे इगिवीसे अट्ठवीस कम्मंसा ।
सत्तरतेरेणवबंधगेसु पंचेव ठाणाणि ॥ ५१६ ॥
पंचविधचदुविधेसु य छ सत्त सेसेसु जाण चत्तारि ।
उच्छिट्ठावलिणवकं अविवेक्खिय संत्तठाणाणि॥५१७॥जुम्मम्।
त्रय एव तु द्वाविंशतौ एकविंशतौ अष्टविंशतिः कर्मांशाः ।
सप्तदशत्रयोदशनवबन्धकेषु पञ्चैव स्थानानि ॥ ५१६ ॥
पञ्चविधचतुर्विधेषु च षट् सप्त शेषेषु जानीहि चत्वारि ।
उच्छिष्टावलिनवकमविवक्ष्य सत्त्वस्थानानि ॥ ५१७ ॥ युग्मम्

516-517. When twenty-two (sub-classes of Deluding Karma are bound), (there are) three (existence) places in (the bondage place of) twenty-one there is only one of twenty-eight Karmic Sub-classes; in bondage of seventeen, thirteen and nine, only five; in that of five sub-classes, six; in that of four Sub-classes seven. In the remaining (bondage places) four (existence-places should be known (in each). These existence places (are stated) without taking into account the new matter remaining in existence for an Âvali.

Commentary.

This verse gives the number of existence places of deluding sub-classes of Deluding Karma during their different bondage places. The following table will show this clearly.

Table 30 showing existence places with reference to Bondage places.

Stages.	Bondage places.	Existence places.
I	22	28, 27, 26.
II	21	28.
III and IV	17	28, 24, 23, 22, 21.
V	13	28, 24, 23, 22, 21.
VI, VII & VIII	9	28, 24, 23, 22, 21.
IX (a)	5	28, 24, 21, 13, 12, 11.
IX (b)	4	28, 24, 21, 13, 12, 11, 4.
IX (c)	3	28, 24, 21 and 3.
IX (d)	2	28, 24, 21 and 2.
IX (e)	1	28, 24, 21, 1.

दसणवपएणरसाइं बंधोदयसत्तपयडिठाणाणि ।
भणिदाणि मोहणिज्जे एत्तो णामं परं वोच्छं ॥ ५१८ ॥

दशनवपञ्चदश बन्धोदयसत्त्वप्रकृतिस्थानानि ।
भणितानि मोहनीये इतो नाम परं वक्ष्यामि ॥ ५१८ ॥

518. Ten, nine, and fifteen places (respectively) of Bondage, Operation and Existence in sub-classes of Deluding Karma have been described; further on I shall relate about the Body-making Karma.

Commentary.

Bondage places are ten *i. e.*, of 22, 21, 17, 13, 9, 5, 4, 3, 2 and 1 sub-classes. Operation places are nine *i. e.*, of 10, 9, 8, 7, 6, 5, 4, 2, 1. Existence-places are fifteen *i. e.*, of 28, 27, 26, 24, 23, 22, 21, 13, 12, 11, 5, 4, 3, 2, and 1.

णिरया पुण्णा पणहं बादरसुहुमा तहेव पत्तेया ।
वियलाऽसण्णी सण्णी मणुवा पुण्णा अपुण्णा य ॥ ५१९ ॥

सामण्णतित्थकेवलि उहयसमुग्घादगा य आहारा ।
देवावि य पज्जत्ता इदि जीवपदा हु इगिदाला ॥५२०॥जुम्मम्

निरयाः पूर्णाः पञ्च बादरसूक्ष्माः तथैव प्रत्येकाः ।
विकला असंज्ञिनः संज्ञिनो मनुष्याः पूर्णा अपूर्णाश्च ॥ ५१९ ॥

सामान्यतीर्थकेवलिन उभयसमुद्घातगाश्च आहाराः ।
देवा अपि च पर्याप्ता इति जीवपदा हि एकचत्वारिंशत् ५२० युग्मम्

519-520. Developable hellish beings; the five immobile each, fine and gross, individual (vegetable), not-all-sensed (*i. e.*, two to four sensed), irrational and rational (five-sensed sub-human), and human beings (these seventeen); developable and undevelopables; ordinary perfect souls (Sámánya Kevali); Tírthankara perfect souls, both of them under (omniscient) overflow, assimilative souls, and the celestials

(these six) the developables—these forty-one certainly (are) the grades of (mundane) souls (Jíva Pada).

Commentary.

For the purpose of showing bondage of the classes of body-making Karma in different variations, mundane souls are classified here in 41 grades as follows :—

1. Developable hellish beings.
2. Earth-bodied gross immobile developable.
3. Earth-bodied gross immobile undevelopable.
4. Earth-bodied fine immobile developable.
5. Earth-bodied fine immobile undevelopable.
6. Water-bodied gross immobile developable.
7. Water-bodied gross immobile undevelopable.
8. Water-bodied fine immobile developable.
9. Water-bodied fine immobile undevelopable.
10. Fire-bodied gross immobile developable.
11. Fire-bodied gross immobile undevelopable.
12. Fire-bodied fine immobile developable.
13. Fire-bodied fine immobile undevelopable.
14. Air-bodied gross immobile developable.
15. Air-bodied gross immobile undevelopable.
16. Air-bodied fine immobile developable.
17. Air-bodied fine immobile undevelopable.
18. Common vegetable gross immobile developable.
19. Common vegetable gross immobile undevelopable.
20. Common vegetable fine immobile developable.
21. Common vegetable fine immobile undevelopable.
22. Individual vegetables developable.
23. Individual vegetables undevelopable.
24. Two-sensed developable.
25. Two-sensed undevelopable.
26. Three-sensed developable.
27. Three-sensed undevelopable.
28. Four-sensed developable.
29. Four-sensed undevelopable.
30. Five-sensed irrational sub-human developable.
31. Five-sensed irrational sub-human undevelopable.
32. Five-sensed rational sub-human developable.
33. Five-sensed rational sub-human undevelopable.

34. Human beings developable.
35. Human beings undevelopable.
36. Ordinary Perfect Souls.
37. Tirthankara Perfect Souls.
38. Ordinary Perfect Souls under overflow.
39. Tirthankara Perfect Souls under overflow.
40. Assimilative souls.
41. Celestials.

It should be noted that No. 1, and 36 to 41—these seven are developables, having operation of developable sub-class of Body-making Karma. The rest 34 are both developable and undevelopable. Those who have operation of developable Body-making Karma attain complete capacity of developableness within an Antar-Muhûrta; while those under operation of undevelopable Body-making-Karma cannot attain capacity of developableness and die. Such undevelopable mundane souls have a life of 1/18th part of a pulse beat.

तेवीसं पणुवीसं छव्वीसं अट्ठवीसमुगतीसं ।
तीसेक्कतीसमेवं एक्को बंधो दुसेढिम्हि ॥ ५२१ ॥

त्रयोविंशतिः पञ्चविंशतिः षड्विंशतिरष्टविंशमेकोनत्रिंशत् ।
त्रिंशदेकत्रिंशदेवमेको बन्धो द्विश्रेण्याम् ॥ ५२१ ॥

521. (There are eight bondage places in Body-making Karma), of (1) twenty-three, (2) twenty-five, (3) twenty-six, (4) twenty-eight; (5) twenty-nine, (6) thirty, (7) thirty-one, and (8) one (sub-class). Bondage of one (sub-class only occurs) in both the ladders.

Commentary.

There are 93 sub-classes of the Body-making Karma, out of which 5 molecular bondage, 5 interfusions and 16 colour etc., are not taken into account as being included in the others, only 67 sub-classes are to be considered. One soul at a time would not bind all the 67. It may bind 23, 25 26, 28, 29, 30, or 31, till the 6th part of the 8th stage of New-thought-activity. Only one is bound from 7th part of the 8th stage to the end of 10th stage. There is no bondage in stages from 11th to 14th.

ठाणमपुण्णेण जुदं पुण्णेण य उवरि पुण्णगेणेव ।
तावदुगाणयणादरेणण्णदरेणमरणिरयाणं ॥ ५२२ ॥
णिरयेण विणा तिण्हं एक्कदरेणेवमेव सुरगइणा ।
बंधंति विणा गइणा जीवा तज्जोगपरिणामा ॥५२३॥ जुम्मम् ।

स्थानमपूर्णेन युतं पूर्णेन चोपरि पूर्णकेनैव ।
आतापद्विकयोरन्यतरेणान्यतरेणामरनिरययोः ॥ ५२२ ॥
निरयेन विना त्रयाणामेकतरेणैवमेव सुरगतिना ।
बध्नन्ति विना गतिना जीवा तद्योग्यपरिणामाः ॥५२३॥ युग्मम्

522-523. (The first) place (of 23 is bound) with undevelopable (sub-class); (the second of 25) with developable and (undevelopable both), the rest (six are bound) with developable only. (Bondage of 26 will occur) with any of the two hot-light or cold-light; (that of 28), with any of (two) celestial or hellish. (Bondage places of 29 and 30 are possible) with any of the three conditions of life excepting the hellish. (Similarly place of 31 is possible) with celestial condition; (and that of 1), not along with any condition of existence. (Thus) mundane souls bind (these sub-classes) according to the thought-activities, occasioning their (bondage).

भूबादरपज्जत्तेणादावं बंधजोग्गमुज्जोवं ।
तेउतिगूणतिरिक्खपसत्थाणं एयदरगेण ॥ ५२४ ॥

भूबादरपर्याप्तेनातापो बन्धयोग्य उद्योतः ।
तेजस्त्रिकोनतिर्यक्प्रशस्तानामेकतरकेण ॥ ५२४ ॥

524. Hot-light (sub-class is bound only) with Earth-bodied gross developable (sub-classes). Cold-light (is bound) with any of the good sub-classes possible in sub-humans excepting the three fire etc., (*viz.* fire-bodied, air-bodied and common vegetable, either gross or fine, fine earth-bodied and water bodied may also be excepted).

Commentary.

26 sub-classes including either hot-light or cold-light will be bound with gross developable earth-bodied classes. 26 including cold-light only are bound with gross developable water bodied or developable individual vegetable Karmic class. Thirty including cold-light can be bound with any of two, three, four-sensed or irrational and rational five-sensed beings.

णरगइणामरगइणा तित्थं देवेण हारमुभयं च।
संजदबंधट्ठाणं इदराहि गइहि णत्थित्ति ॥ ५२५ ॥
नरगतिनामरगतिना तीर्थं देवेनाहारमुभयं च।
संयतबन्धस्थानमितराभिर्गतिभिः नास्तीति ॥ ५२५ ॥

525. Tírthankara (Karma is bound) along with human condition or celestial condition. Assimilative Karma as well as both the assimilative and Tírthankara Karma, (are bound) along with celestial condition, in the place of bondage, by vowful saints. (Any of the two) cannot be bound along with any other condition.

Commentary.

Tírthankara sub-class of body-making Karma is a special good Karma. Any right-believing hellish or celestial being will bind it along with human condition of life; while any human being existing in any of the four stages from Vowless right belief to the Perfect vow will bind it, along with celestial condition. The bondage place of the former is of 30 and that of latter is of 29. A saint in Perfect vow or in the New-thought-activity stage, till its sixth part, will bind assimilative two, along with 30, or both assimilative and Tirthankara along with 31.

णामस्स णव धुवाणि य सरूणतसजुम्मगाणमेक्कदरं।
गइजाइदेहसंठाणाणूणेक्कं च सामण्णा ॥ ५२६ ॥
नाम्नो नव ध्रुवाश्च स्वरोनत्रसयुग्मकानामेकतरम्।
गतिजातिदेहसंस्थानानूनामेका च सामान्याः ॥ ५२६ ॥

तसबंधेण हि संहदिअंगोवंगाणमेक्कदरगं तु ।
तप्पुण्णेण य सरगमणाणं पुण एगदरगं तु ॥ ५२७ ॥
त्रसबन्धेन हि संहत्याङ्गोपाङ्गानामेकतरकं तु ।
तत्पूर्णेन च स्वरगमनानां पुनः एकतरकं तु ॥ ५२७ ॥
पुण्णेण समं सव्वेणुस्सासो णियमदो दु परघादो ।
जोगट्ठाणे तावं उज्जोवं तित्थमाहारं ॥ ५२८ ॥ विसेसयं ।
पूर्णेन समं सर्वेणोच्छ्वासो नियमतस्तु परघातः ।
योगस्थाने आतप उद्योतं तीर्थमाहारम् ॥ ५२८ ॥ विशेषकम् ।

526-528. Nine ever-binding Dhruva Bandha (sub-classes) of the Body-making Karma, one of each of the (nine) pairs of Mobile etc., excepting (the pair) of voice, one of the (4) Conditions, (one) of the (5) Genuses, one of the (3) Bodies, one of the (6) Figures and one of the (4) Migratory forms, (these twenty-three sub-classes) (are) general. Along with bondage of mobile only, any one of the (6) Bones, and any one of the (3) Limbs (is bound), while (along with bondage of mobile) developable only, one of the (two) voices, and one of the (two) Movements (is bound). It is also a rule that respiration and the other-destructive (Karma are bound) by all developables only. Hot-light, cold-light, Tîrthankara and Assimilative (Karmas are bound) in their proper places (as has been said before).

Commentary.

The following are the twenty-three sub-classes of Body-making Karma, which are generally bound by all mundane souls.

9 Ever-binding *i. e.*, Electric and Karmic bodies, Not-heavy light, Self-destructive, Formation, 4 Colour etc.

1 out of the pair, Mobile and Immobile.
1 out of the pair, Gross and Fine.
1 out of the pair Developable and Undevelopable.
1 out of the pair Individual and Common Vegetable.
1 out of the pair Steady and Unsteady.
1 out of the pair Beautiful and Ugly.

1 out of the pair Amiable and Unprepossessing.
1 out of the pair Impressive and Non-impressive.
1 out of the pair Fame and Notoriety.
1 out of the 4 Conditions of Life.
1 out of the 5 Kinds of Genus.
1 out of the 3 Kinds of Limbs or Bodies, Physical, Fluid and Assimilative.
1 out of the 6 kinds of Figures.
1 out of the 4 kinds of Migratory forms.

23

Any one of the 6 kinds of Bones and any one of the 3 kinds of Limbs, are bound along with Bondage of Mobile, whether Developable or Non-developable. Any one of the two voices, and any one of the two Movements are bound along Mobile Developable. While Respiration and the Other-destructive Karma are bound by all Mobile and Immobile with Developable sub-classes only.

तित्थेणाहारदुगं एक्कसराहेण बंधमेदीदि ।
पक्खित्ते ठाणाणं पयडीणं होदि परिसंखा ॥ ५२६ ॥
तीर्थेनाहारद्विकमेकसराहेण बन्धमेतीति ।
प्रक्षिप्ते स्थानानां प्रकृतीनां भवति परिसंख्या ॥ ५२६ ॥

529. The Assimilative two can be bound along with the Tirthankara (sub-class). (Thus) adding (these to twenty-three) the number of places and sub-classes is obtained.

पयक्खअपज्जत्तं इगिपज्जत्तं बितिचपणरापज्जत्तं ।
एइंदियपज्जत्तं सुरणिरयगईहिं संजुत्तं ॥ ५३० ॥
पज्जत्तगबितिचप मणुसदेवगादिसंजुदाणि दोण्णि पुणो ।
सुरगइजुदमगइजुदं बंधट्ठाणाणि णामस्स ॥ ५३१ ॥ जुम्मं ।
एकाक्षापर्याप्तमेकपर्याप्तं द्वित्रिचपनरापर्याप्तम् ।
एकेन्द्रियपर्याप्तं सुरनिरयगतिभ्यां संयुक्तम् ॥ ५३० ॥
पर्याप्तकद्वित्रिचपं मानुषदेवगतिसंयुते द्वे पुनः ।
सुरगतियुतमगतियुतं बन्धस्थानानि नाम्नः ॥ ५३१ ॥ युग्मम् ।

530-531. (There is bondage-place of twenty-three in case of one sensed undevelopable; (that of twenty-five in case) of one-sensed developable, or two, or three, or four or five (sensed sub-humans), or humans (all) developable; (that of twenty-six in case) of one-sensed developable; (that of twenty-eight along) with celestial or hellish condition; (that of twenty-nine along) with the developable two, or three, or four, or five-sensed sub-human), or human, or celestial conditions; (that of thirty along) with the same (taken) twice (with one variation); (that of thirty-one along) with celestial condition; and (that of one) not along with any condition (of existence). Such are the eight bondage places of the Body-making Karma.

Commentary.

There are eight bondage places as regards Body-making Karma as stated in Gatha 521. They are shown below along with their possible variations.

I. Bondage place of 23 Sub-classes.—The 23 sub-classes will be :—The ever binding nine *i. e.*, electric and Karmic bodies, Not-heavy-light, Self-destructive, Formation and 4 Colour etc., (10) Immobile, (11) Gross or fine, (12) Undevelopable (13) Individual or Common, (14) Steady or Unsteady, (15) Beautiful or Ugly, (16) Amiable or Unprepossessing (17) Impressive or Non-impressive (18) Fame or Notoriety (19) Sub-human condition, (20) Physical body, (21) Sub-human migratory form, (22) one of 6 Figures, and (23) one-sensed Genus. They are detailed in Commentary under verse 526-528. This Bondage is possible along with bondage of one sensed undevelopable, immobile, sub-human condition. This Bondage place will hereafter be represented by I. U.

II. *Bondage place of 25 Sub-classes.*—This has 6 variations. (*a*) Taken away the Undevelopable sub-class from the above 23, and add Developable, Respiration, and the Other-destructive. Such Bondage happens along with one-sensed developable sub-human. We shall call it I. D.

(*b*) Subtract from these 25, the five sub-classes, Immobile, Developable, One-sensed genus, Respiration and the Other-destructive; and add the other five, Mobile, Undevelopable, Two-sensed

Genus, Loosely-joined bones and Physical limbs. This place of 25 is possible with Two-sensed Undevelopable. We shall call it II. U.

(c) In place of Two-sensed genus in the above 25, reckon Three-sensed genus. This place of 25 occurs with Three-sensed Undevelopable. We shall call it III. U.

(d) Similarly replace Three-sensed by Four-sensed Genus, and we shall have a place of 25 with Four-sensed Undevelopable. We shall call it IV. U.

(e) Again replace Four-sensed by Five-sensed Genus, and we shall have a place of 25 with the Five-sensed Undevelopables. We shall call it V. U.

(f) Replace sub-human condition by human condition, and we have a place of 25 with Human Undevelopable. We shall call it. H. U. Thus we have six variations of 25 sub-classes. (1) I. D. (2) II. U. (3) III. U. (4) IV. U. (5) V. U. (6) H. U. III. Bondage-place of 26. This has 2 variations.

(a) In the above 25, replace the six sub-classes, Mobile and Undevelopable, Human condition, Five-sensed genus, and Loosely-joined limbs, by the seven, Immobile Developable, Sub-human condition, One-sensed Genus, Respiration, the Other-Destructive, and Hot-light, This place of 26 is possible with One-sensed developable, with Hot-light. We shall call it I. D. H. L.

(b) Substitute Hot-light in the above by Cold-light. This place of, 26 occurs with One-sensed with Cold-light. We shall call it I. D. C. L.

IV. Bondage place of 28. It has 2 variations.

(a) One such place consists of the 9 ever-binding, (10) Mobile, (11) Gross, (12) Developable, (13) Individual, (14) Steady or Unsteady; (15) Beautiful or Ugly, (16) Fame or notoriety, (17) Amiable, (18) Impressive, (19) Celestial condition, (20) Five-sensed genus, (21) Fluid body, (22) Fluid limbs, (23) Symmetrical figure, (24) Celestial Migratory form, (25) Sweet voice, (26) Graceful movement, (27) Respiration, and (28) Other-destructive. This place is possible with bondage of Celestial condition. We shall call it C.

(b) It may consist of the 9 ever-binding, (10) Mobile, (11) Gross, (12) Developable, (13) Individual, (14) Unsteady, (15) Ugly,

(16) Unprepossessing, (17) Non-impressive, (18) Notoriety, (19) Hellish condition, (20) Hellish migratory form, (21) Five-sensed genus, (22) Fluid body, (23) Fluid limbs, (24) Disproportionate figure, (25) Harsh voice, (26) Awkward movement, (27) Respiration, (28) Other destructive. These are possible with Hellish condition. We shall call it N.

V. Bondage-place of 29. This has 6 variations:—

(*a*) It consists of the 9 Ever-binding, (10) Mobile, (11) Gross, (12) Developable, (13) Individual, (14) Steady or Unsteady, (15) Beautiful or ugly, (16) Unprepossessing, (17) Non-impressive, (18) Fame or notoriety, (19) Sub-human condition, (20) Sub-human migratory form, (21) Two-sensed genus, (22) Physical-body, (23) Physical limbs, (24) Disproportionate figure, (25) Loosely-jointed bones, (26) Harsh voice, (27) Awkward movement, (28) Respiration, and (24) Other destructive. These 29 are bound with Developable two sensed. We shall call it II. D.

(*b*) Replace two-sensed genus by three-sensed genus, and we have a place of 29 which is bound with 3-sensed Developable. We shall call it, III. D.

(*c*) Substituting 3 sensed genus by 4 sensed genus, we have a place of 29 with 4 sensed developable. We shall call it IV. D.

(*d*) It may also consist of the 9 over-binding, (10) Mobile, (11) Gross, (12) Developable, (13) Individual, (14) Steady or Unsteady. (15) Beautiful or ugly, (16) Amiable or unprepossessing, (17) Impressive or non-impressive, (18) Fame or notoriety, (19) One of the 6 figures, (20) One of the 6 Bones, (21) Sweet or harsh voice, (22) Graceful or awkward movement, (23) Sub-human condition, (24) Sub-human migratory form, (25) Five-sensed genus, (26) Physical body, (27) Physical limbs, (28) Respiration and (29) Other-destructive. This place is possible with five-sensed sub-human developable. This we shall call V. D.

(*e*) Substitute in the above, Sub-human condition and migratory form by Human condition and Migratory form, and a place of 29 is possible with Human Developable. We shall call it H. D.

(*f*) It may also consist of the 9 Ever-binding, (10) Mobile, (11) Gross, (12) Developable, (13) Individual, (14) Steady or unsteady, (15) Beautiful or ugly, (16) Amiable, (17) Impressive, (18) Fame or notoriety, (19) Celestial condition, (20) Celestial migratory

form (21) Five-sensed genus, (22) Fluid body, (23) Fluid limbs, (24) Symmetrical figure, (25) Sweet voice, (26) Graceful movement, (27) Respiration, (28) Other destructive, and (29) Tirthankara. This place is possible with Celestial condition and Tirthankara Karma. It is bound by human beings in stages from 4th to 7th. This we shall call C. T.

VI. Bondage-place of 30. It has 6 variations:—

(*a*) Adding Cold-light to the place of 29, with Two-sensed developable, we have a place of 30. It is bound with Two-sensed Developable and Cold-light. We shall call it II. D. C. L.

(*b*) Substitute 3 sensed, in the above and we have a place of 30. It is bound with Three-sensed developable and Cold-light. We shall call it III. D. C. L.

(*c*) Similarly we have a place of 30, bound with 4-sensed Developable and Cold-light. We shall call IV. D. C. L.

(*d*) Similarly we have a place of 30, with 5-sensed Developable and Cold-light. We shall call it V. D. C. L.

(*e*) Adding 1 Tirthankara to the above with human, we have place of 30, bound with Human developable and Tirthankara Karma, by celestial or hellish beings. We shall call H. D. T.

(*f*) Replacing Tirthankara Karma in the place of 29 with celestial condition, and adding the assimilative two, we have a place of 30. It is bound with Celestial and Assimilative by a saint in the Perfect-Vow Stage. We shall call it C. A.

VII. Bondage of 31 H.

Having added the assimilative two to 29 with celestial, and Tirthankara, we have a place of 31. It is bound with Celestial. Tirthankara and Assimilative by a saint in the 7th stage. We shall call C. T. A.

VIII. Bondage of 1.

Only fame Karma is bound in a saint from the 6th part of 8th stage to the 10th stage. We shall call it F.

Thus we have 8 places in 25 variations representing them as below :—

NOTE.—Here I, II, III, IV, V represent one to five-sensed beings—U—Undevelopable, D—Developable, H. L. hot-light C. L. cold-light ; C—Celestial ; N—Hellish, H—Human ; T—Tirthankara ; A—Assimilative.

Table 21 showing 8 Bondage places with 25 variations.

Serial No.	Bondage places.	Number of Sub-classes.	Notation.	Particulars.
(1)	I	23	I. U.	One-sensed undevelopable.
(2)	II (*a*)	25	I. D.	„ „ Developable.
(3)	(*b*)	25	II. U.	Two „ undevelopable.
(4)	(*c*)	25	III. U.	Three „ „
(5)	(*d*)	25	IV. U.	Four „ „
(6)	(*e*)	25	V. U.	Five „ „
(7)	(*f*)	25	H. U.	Human „
(8)	III (*a*)	26	I. D. H. L.	One-sensed developable with hot-light.
(9)	(*b*)	26	I. D. C. L.	„ „ „ with cold-light.
(10)	IV (*a*)	28	C.	Celestial condition.
(11)	(*b*)	28	N.	Hellish „
(12)	V (*a*)	29	II. D.	Two-sensed Developable.
(13)	(*b*)	29	III. D.	Three „ „
(14)	(*c*)	29	IV. D.	Four „ „
(15)	(*d*)	29	V. D.	Five „ „
(16)	(*e*)	29	H. D.	Human „
(17)	(*f*)	29	C. T.	Celestial with Tirthankara.
(18)	VI (*a*)	30	II. D. C. L.	Two-sensed developable with cold-light.
(19)	(*b*)	30	III. D. C. L.	Three „ „ „
(20)	(*c*)	30	IV. D. C. L.	Four „ „ „
(21)	(*d*)	30	V. D. C. L.	Five „ „ „
(22)	(*e*)	30	H. D. T.	Human Developable with Tirthankara.
(23)	(*f*)	30	C. A.	Celestial with Assimilative.
(24)	VII	31	C. T. A.	„ Tirthankara and Assimilative.
(25)	VIII	1	F.	Fame only.

संठाणे संहडणे विहायजुम्मे य चरिमछज्जुम्मे ।
अविरुद्धेक्कदरादो बंधट्ठाणेसु भंगा हु ॥ ५३२ ॥

संस्थाने संहनने विहायोयुग्मे च चरमषड्युग्मे ।
अविरुद्धे एकतमात् बन्धस्थानेषु भङ्गा हि ॥ ५३२ ॥

532. With reference to (six kinds of) Figures, (6 kinds of) Bones, the two Movements, and the last six pairs (of steady etc.,) owing to (bondage with) the compatible one (in each set), (there are) (4608) combinations, in Bondage-places.

Commentary.

It is a rule that at a particular time any one kind of the following sub-classes can be bound in a soul. (1) 6 Figures, (2) 6 Bones, (3) 2 Movements, (4) Sweet and harsh voice, (5) Steady and Unsteady, (6) Beautiful and ugly, (7) Amiable and unprepossessing, (8) Impressive and Non-impressive, (9) Fame and notoriety. Each sub-class in every one of these groups can be bound along with the other in the other groups, in different variations. The total number of combinations will thus be $6 \times 6 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 - 4608$.

तत्थासत्थो णारयसव्वापुण्णेण होदि बंधो दु ।
एक्कदराभावादो तत्थेक्को चेव भंगो दु ॥ ५३३ ॥

तत्राशस्तो नारकसर्वापूर्णेन भवति बन्धस्तु ।
एकतराभावात् तत्रैकश्चैव भङ्गस्तु ॥ ५३३ ॥

533. In these (groups), (during bondage) with hellish condition, and with all Undevelopable (sub-classes), only one bad (sub-class) is bound. In the absence of (bondage of) others, (there is) only one combination (in each).

Commentary.

Referring to the table given under verse 531, we find that Serial No. 11, IV (b), 28, N, appertains to Bondage with hellish condition, and No. 1, 23, I. U. and Nos. 3 to 7, II, 25, 2 D. to H. U. belong to Bondage along with undevelopable sub-class. Bondage

of bad sub-classes only of figure etc., will happen there. For example there will be Bondage of Disproportionate figure, Awkward movement, unsteady etc., with hellish condition. Similarly in case of bondage of 23 and 25 with undevelopable sub-class, only the bad sub-classes and not the good ones in the groups will be bound.

तत्थासत्थं एवि हु साहारणथूलसव्वसुहुमाणं ।
पज्जत्तेण य थिरसुहजुम्मेक्कदरं तु चदुभंगा ॥ ५३४ ॥

तत्रायस्ता एति हि साधारणस्थूलसर्वसूक्ष्मानाम् ।
पर्याप्तेन च स्थिरशुभयुग्मैकतरं तु चतुर्भङ्गाः ॥ ५३४ ॥

534. Along with (bondage of) Common, gross (vegetable and), all the fine ones, with Developable; (all) the bad (sub-classes) are bound; but in the (bondage of) any one of the pairs of steady (and unsteady) and Beautiful (and ugly), (there will be) four combinations.

Commentary.

Referring to table No. 31, under verse 531, No. 2, 25, I. D., will have four combinations in case of bondage of any of the two Steady and unsteady, or Beautiful and ugly. This will be so in case of bondage with the Developable, Common, Gross, Vegetable and with all the five kinds of Fine Developable, earth, etc.

पुढवीआउतेऊवाऊपत्तेयवियलसएणीणं ।
सत्थेण असत्थं थिरसुहजसजुम्मट्ठभंगा हु ॥ ५३५ ॥

पृथिव्यप्तेजोवायुप्रत्येकविकलासंज्ञिनाम् ।
शस्तेनाशस्तं स्थिरशुभयशोयुग्माष्टभङ्गा हि ॥ ५३५ ॥

535. (In Bondage place) with Earth, Water, Fire, Air, Individual (vegetable), Not-all (sensed) and Irrational (five-sensed), (there are) certainly eight combinations with (reference to bondage of) good or bad (ones) in the pairs of Steady, Beautiful, and Fame.

Commentary.

There will be eight combinations in cases of bondage of one of the two in the 8 parts of, Steady and unsteady, Beautiful and ugly. and Fame and notoriety, in the following places :—

Serial No.	Number of sub-classes.	Nature of the Sub-classes bound.	
		Group Index.	Details.
(1)	25	I. D.	With developable gross earth.
(2)	26	I. D. H. L.	" " " "
(3)	26	I. D. C. L.	" " " "
(4)	25	I. D.	" " " Water.
(5)	26	I. D. C. L.	" " " "
(6)	25	I. D.	" " " Fire.
(7)	25	I. D.	" " " Air.
(8)	25	I. D.	" " Individual Vegetable.
(9)	26	I. D. C. L.	" " " "
(10)	29	II. D.	" Two sensed Developable.
(11)	30	II. D. C. L.	" " " "
(12)	29	III. D.	" Three " "
(13)	30	III. D. C. L.	" " " "
(14)	29	IV. D.	" Four " "
(15)	30	IV. D. C. L.	" " " "
(16)	29	V. D.	" Five " " Irrational.
(17)	30	V. D. C. L.	" " " " "

Each of these seventeen has 8 combinations.

सण्णिस्स मणुस्सस्स य ओघेक्कदरं तु मिच्छभंगा हु ।
छादालसयं अट्ठ य विदिये बत्तीससयभंगा ॥ ५३६ ॥

संज्ञिनो मनुष्यस्य च ओघैकतरं तु मिथ्यभङ्गा हि ।
षट्चत्वारिंशच्छतमष्ट च द्वितीये द्वात्रिंशच्छतभङ्गाः ॥ ५३६ ॥

536. In the stage of Wrong belief, (in bondage places) with the rational (sub-human) or human (there are) forty-six

hundred and eight combinations with reference to (bondage of) one of each (of the groups and sub-classes); but in the second (stage, there are) thirty-two hundred.

Commentary.

Referring to verse 532, we find that nine groups binding in various ways produce 4608 combinations. They will comprise of 6 figures × 6 bones × 2 movements × 2 steady etc., × 2 beautiful etc., × 2 amiable etc., × 2 impressive etc., × 2 voice × 2 fame etc., = 4608. All these are possible with the following:—

I. During wrong belief stage.

(1) 29, 5, D., with Developable, rational sub-human.

(2) 30, 5, D. H. C. L. „ „ „

(3) 29, H. D., with developable human.

Each of three has 4608 divisions.

II. During downfall stage in the above 3 places of bondage, there will be only 3200 combinations, in case of bondage of any one of the following :—

5 Figures (leaving the last) × the 5 Bones (leaving the last) × the 2 Movements × the 2 Steady unsteady 2 × Beautiful and ugly × 2 Amiable and unprepossessing × 2 impressive and unimpressive 2 sweet and harsh voice × 2 Fame and Notoriety. 5 × 5 × 2 × 2 × 2 × 2 × 2 × 2 × 2 = 3200.

मिस्साविरदमणुस्सट्ठाणे मिच्छादिदेवजुदठाणे ।
सत्थं तु पमत्तंते थिरसुहजसजुम्मट्ठभंगा हु ॥ ५३७ ॥
मिश्राविरतमनुष्यस्थाने मिथ्यादिदेवयुतस्थाने ।
शस्तं तु प्रमत्तान्ते स्थिरशुभयशोयुग्मकाष्टभङ्गा हि ॥ ५३७ ॥

537. During the Mixed and Vowless (stages in the bondage) place with Human (condition), in (stages) beginning from Wrong-belief (to Vowless) in (bondage) place with celestial (condition), and (in stages) upto the Imperfect vow (i.e., in the 5th and 6th, there is bondage of) good (sub-classes,) (excepting those of the) pairs of Steady and (unsteady), Beautiful (and ugly), and Fame (and notoriety). (Each has) only eight combinations.

Commentary.

In the places described below there is bondage of good Figure Bone, Movement, Voice etc. Any one of the two in the three pairs:—Steady-unsteady, Beautiful-ugly and Fame-notoriety may be bound, and on account of this variation, we shall have $2 \times 2 \times 2 =$ eight combinations in each of the following cases:—

Verses 95-96 (page 45, Karma Kanda Vol. VI, S.B.J.) show that generally there is no bondage of the 5 lower Figures, and the 5 lower Bones, Awkward-movement, Harsh-voice, Un-prepossessing, and Unimpressive, beyond the downfall stage.

I. Hellish and Celestial beings in Vowless stage will bind the bondage-place of 29 H.D., with Human Developable and the place of 30.H.D.T., with Human Developable and Tirthankara, while in the Mixed stage 29.H.D. only.

II. Souls in stages from Wrong belief to Vowless, bind 28.C, with Celestial condition. In Vowless stage, they may also bind 29 CT, with Celestial and Tirthankara and in Partial vow or Imperfect vow, they bind 28 C, or 29 C. T.

Beyond the 6th stage there is no bondage of any bad class. Even Unsteady, Ugly and Notoriety can be bound till the 6th, and no further. Therefore only one division is possible in each of the bondage-places shown below from seventh to 10th stage, beyond which there is no bondage of Body-making Karma.

In each of the 7th and 8th Stages there are Bondage-places of 28.C with Celestial, 29.CT with Celestial and Tirthankara, 30.C.A with Celestial Assimilative and 31.C.T.A., with Celestial, Tirthankara and Assimilative.

But from the last part of the 8th stage to the last moment of the 10th, there is bondage of one, the Fame sub-class only.

All the places and combinations in bondage of Body-making Karma are shown in a tabular form below:—

Table 32, showing Bondage places and Combinations with reference to Spiritual stages, in Body-making Karma.

	Stages.	Place showing number of sub-classes bound.	Combinations.	Remarks.
I	Wrong belief	23	1	Because only bad classes are bound
		25	9	8 for 25 I. D. on account of variations as regards the 3 pairs of Steady— Unsteady, Beautiful -ugly, and Fame-notoriety i. e. 2 × 2 × 2=8.
				1 for 25 H U to 25 H. U. because only disagreeale classes out of 3 pairs are bound, vide verses 533—534.
				The four combinations given in verse 534 are included in the 8 for 25 I. D.
		26	8	26 I. D. H. L. and 26 I. D. C. L. like 25 I. D. See verse 535.
		28	9	8 for 28. C. see verse 537 owing to variations like 25 I. D.
				1 for 28 N. See verse 538, as only the disagreeable ones out of the 3 pairs are bound.
		29	9216	4608 for 29 V. D, and 4608 for 29 H. D. Vide verse 536.

	Stages.	Place showing number of sub-classes bound.	Combinations.	Remarks.
				6Fig × 6 Bones × 2 Movements × 2 Beautiful-ugly × 2 Steady Unsteady etc., × 2 Amiable or reverse × 2 Impressive or reverse × 2 voice Sweet or harsh × 2 Fame or reverse. = 4608. They are bound both with Sub-human Rationals and Humans. 8 combinations for each of 29 II. D. 29 III D. 29 IV D, like 25 I D. are included in 4608 for sub-Humans.
		30	4608	For 30 V D C. L. like 29 II D above. They include 8 combinations each for 30 II D C. L, 30 III D C.L, 30 IV D. C.L, as in case of 25 I D.
II	Down fall	28	8	For 28 C as above, see V. 537.
		29	6400	3200 for each 29 V. D. and 29 HD. see verse 536.
				Owing to variations in 5 Fig × 5 Bones × 2 Movements × 2 Steady or reverse × 2 Beautiful or reverse × 2 Amiable or reverse × 2 Impresssive or reverse, × 2 Sweet or harsh voice × 2 Fame or reverse, = 3200
		30	3200	For 30 V. D. C. L. like the above 27 V. D.
III	Mixed	28	8	for 28 C see verse 537, like 25 I. D.
		29	8	for 29 H. D. see verse 537, like 25 I. D.
IV	Vowless	28	8	for 28 C, like the above.
		29	16	8 each for 29 H. D. and 29 C. T. See verse 537 as above.
		30	8	for 30 H. D. T. See verse 537.

	Stages.	Place showing number of sub-classes bound.	Combinations.	Remarks.
V	Partial vow	28	8	for 28 C } as above.
		29	8	for 29 C. T. } as above.
VI	Perfect vow	28	8	for 28 C. } as above
		29	8	for 29 C. T. } as above
VII	Perfect vow	28	1 for 28 C	
		29	1 for 29 C T	See verse 537 because only the Agreeable classes are bound.
		30	1 for 30 CA	
		31	1 for 31 C T A	
VIII	New thought activity	28	1 for 28 C	
		29	1 for 29 CT	
		30	1 for 30 CA	
		31	1 for 31 C T A	Ditto.
		1	1 for fame	
IX	Advanced thought activity	1	1	Fame only. See verse 537,
X	Slight delusion	1	1	"

णेरयियाणं गमणं सण्णीपज्जत्तकम्मतिरियणरे ।
चरिमचऊतित्थूणे तेरिच्छे चेव सत्तमिया ॥ ५३८ ॥
नैरयिकानां गमनं संज्ञिपर्याप्तकर्मतिर्यग्नरे ।
चरमचतुष्काः तीर्थोने तिरश्चि चैव सप्तमिकाः ॥ ५३८ ॥

538. Transmigration of hellish beings (is possible) as rational developable sub-humans of work (region), but not as Tirthankara from the last four (hells); while those of the seventh (hell are born) as sub-humans only.

Commentary.

This verse describes the condition of existence, in which, souls in hell can take their birth after cessation of their hellish-age-Karma.

Generally they take birth in work-region of the middle universe as rational developable sub-humans or humans.

Beings of the seventh hell are born as rational developable sub-humans only.

Hellish beings cannot be born as Chakravarti, Balbhadra, Nárâyana, and Pratinârâyana. Beings from the first three hells can be born direct as Tirthankaras.

Beings from the first four hells can be born as humans capable of attaining liberation from the same life, those of the first five are born as humans capable of adopting vows of a saint. Those of the first six may become partial-vowers in human and sub-human lives.

तत्थतणाऽविरदसम्मो मिस्सो मणुवदुगमुच्चयं णियमा ।
बंधदि गुणपडिवण्णा मरंति मिच्छेव तत्थ भवा ॥५३९॥
तत्रतनोऽविरतसम्यक् मिश्रो मानवद्विकमुच्चकं नियमात् ।
बध्नाति गुणप्रतिपन्ना म्रियन्ते मिथ्ये एव तत्र भवाः ॥५३९॥

539. (A soul) born in that (seventh hell), having acquired the vowless and mixed stages, binds as a rule, the two, human (condition and migratory form) and high (family Karma). Such (souls) advanced to these stages (come) down to Wrong (belief stage before) they die.

Commentary.

Only wrong believers go to the 7th hell. There also, some of them acquire Right belief, or descending from it acquire Mixed belief. During the 3rd and 4th stages they will bind Human condition and Human migratory form and High family, but will not be born as humans. At moment of death, their thought activities become degraded, they come down to Wrong-belief stage and are born as Rational sub-humans in Work-region.

तेउदुगं तेरिच्छे सेसेगअपुण्णवियलगा य तहा ।
तित्थूणणरेवि तहाऽसण्णी घम्मे य देवदुगे ॥ ५४० ॥
तेजोद्विकं तिरश्चि शेषैकापूर्णविकलकाश्च तथा ।
तीर्थोननरेऽपि तथा असंज्ञी घर्मे च देवद्विके ॥ ५४० ॥

540. The two fire (and air bodied souls transmigrate) into (any of) sub-humans; the rest, (developable and) undevelopable, one(-sensed) and not-all (sensed sub-humans are born) in those (viz. sub-humans) and also in humans, but not as Tirthankara. Similarly the irrational (five sensed can take birth in sub-humans and humans) as well as in Gharma. (the first hell) and in the two celestials (Residential and Peripatetics.)

Commentary.

All the gross, or fine; developable or undevelopable; fire and air-bodied souls after death can take birth as sub-human only, as gross or fine, developable or undevelopable earth, water, fire, air, common vegetable, individual vegetable, two, three, four, five-sensed, irrational and rationals, but not in enjoyment region as five-sensed sub-humans. The rest i.e. gross or fine, developable or undevelopable, earth-bodied, or water bodied, common vegetable host-souled, whether Nitya Nigoda or Itara Nigoda, individual souled-vegetables, whether host-individual-souled, two, three, four, sensed sub-humans. All these can take birth in all the sub-humans, as above, where fire-bodied, air-bodied beings born, as are well as in humans, but not as 63 great personages. Fine host-souled-vegetable, however, on being born as human, cannot become a saint, but can have Right belief and can adopt Partial vows of a house-holder. Five-sensed irrationals can take birth in any sub-human and human condition like an earth bodied soul. They can also go to first hell and can be celestials in residential or peripatetic groups.

सण्णीवि तहा सेसे णिरये भोगेवि अच्चुदं तेवि ।
मणुवा जंति चउग्गदिपरियंतं सिद्धिठाणं च ॥ ५४१ ॥
संज्ञी अपि तथा शेषे निरये भोगेपि अच्युतान्तेपि ।
मानवा यान्ति चतुर्गतिपर्यन्तं सिद्धिस्थानं च ॥ ५४१ ॥

541. The rational (sub-humans can take birth) like (the irrationals), and also in the remaining (six) hells, in enjoyment (regions), and (as celestials) upto the Achyuta (or 16th heaven). Humans go to (all) the four conditions and also to the place of the Liberated.

Commentary.

All the rational sub-humans can be born in all the conditions in which the irrationals take birth. They can also go to any of the seven hells, to enjoyment region, and also attain the celestial condition upto the 16th heaven.

The Developable humans of Work-region can take birth in all the conditions like the Rational sub-humans. They can even go above the 16th heaven upto Sarvártha Siddhi. Those men who destroy all their Karmas can become liberated. Undevelopable humans can take birth as any sub-humans of Work region or in any condition of humans, excepting the 63 great men. All the sub-humans and humans of the enjoyment region are born as celestials. If they are Right believers, they will take birth in Saudharma and Ishána heavens. If they are wrong believers or in the downfall stage, they will be Residentials, Stellars or Peripatetics.

आहारगा दु देवे देवाणं सण्णिकम्मतिरियणरे ।
पत्तेयपुढविआऊबादरपज्जत्तगे गमणं ॥ ५४२ ॥
भवणतियाणं एवं तित्थूणणरेसु चेव उप्पत्ती ।
ईसाणंताणेगे सदरदुगंताण सण्णीसु ॥५४३॥ जुम्मं ।
आहारकास्तु देवे देवानां संज्ञिकर्मतिर्यग्नरे ।
प्रत्येकपृथिव्यप्बादरपर्याप्तके गमनम् ॥ ५४२ ॥
भवनत्रिकाणामेवं तीर्थोननरेषु चैवोत्पत्तिः ।
ईशानान्तयोरेकस्मिन् शतारद्विकान्तानां संज्ञिषु ॥५४३॥युग्मम्

542-543. (Saints) with Assimilative body (are born as) celestials (in heavens). Transmigration of celestials (is possible) as rational sub-humans and humans of work region (generally), and also as gross, developable individual vegetables and in earth and water-bodied (conditions); same (is the case with) the three, Residentials (Stellars and Peripatetics); but if born as humans (they will) not (be) Tirthankara (or any of the 63 personages). (Heavenly celestials) till Ishana (are born like others) as one-sensed (also), but those (from 3rd) upto the end of the two Satara (11th and Sahasrara the [illegible] can be born) as Rational (but not irrational, sub-humans).

Commentary.

Saints in the 6th stage of Imperfect vows with Assimilative body, on their death are born as heavenly celestials only. As a general rule all celestials upto those of the last heaven, Sarvártha Siddhi, on their death take birth as humans of Work-region, but celestials till the 12th heaven including the Residentials, Stellars and Peripatetics may also be born as Rational sub-humans, of Work-region; and celestials till the 2nd heaven including the Residentials, Stellars and Peripatetics may take birth even in gross, Developable Individual, Vegetable, earth-bodied, and water-bodied conditions. It is worthy of note that Residentials, Stellars, and Peripatetics are not born as 63 great men, or as Tirthankaras.

णामस्स बंधठाणा णिरयादिसु णवयवीस तीसमदो ।
आदिमछक्कं सव्वं पणछण्णवीस तीसं च ॥५४४॥
नाम्नः बन्धस्थानानि निरयादिषु नवैकाविंशं त्रिंशदतः ।
आदिमषट्कं सर्वं पञ्चषट्नवविंशं त्रिंशच्च ॥ ५४४ ॥

544. Bondage-places of Body-making (Karma) during hellish and (sub-human, human and celestial conditions) (are respectively) of twenty-nine, and thirty (sub-classes); the first six; all; and those of twenty-five, twenty-six, twenty nine and thirty (Sub-classes).

Commentary.

Here the bondage places of Body-making Karma are described with reference to Conditions of existence.

There are two Bondage-places-those, of 29 and 30, in hellish condition. Upto the third-hell Megha, a soul can bind 30 (H. D. T.) Human, Developable with Tirthankara. Up to the 6th hell, Maghawi, it can bind 29 (V. D.) five-sensed Developable sub-humans, or 29 (H. D.) human developable, and upto the 7th hell, Mághawi, 29 (V. D.) five-sensed developable sub-human, or 30 (V. D. C. L.) five sensed developable sub-human with cold-light. Thus souls transmigrating from the first, second or third hells can be born as Tirthankara; from hells down to the 6th, as humans; and from hells down to the 7th, as five-sensed sub-humans. Four spiritual stages

are possible in Hellish condition, and with reference to Stages the bondage will be as below:—

I stage	29, II. D. or 29, H. D. or 30, V. D. C. L.
II „	„ „
III „	29, H. D.
IV „	29, H. D. or 30, H. D. T.

In sub-human condition, the bondage-places are of 23, 25, 26, 28, 29, 30 sub-classes in the following variations.

(1)	23, I. U.	one-sensed undevelopable, with gross or fine sub-class.	
(2)	25, I. D.	one-sensed developable, with gross or fine.	
(3)	25, II. U.	two-sensed undevelopable.	
(4)	25, III. U.	three-sensed „	
(5)	25, IV. U.	four-sensed „	
(6)	25, V. U.	five-sensed „	sub-human.
(7)	25, H. U.	human „	
(8)	26, I D. H. L.	one sensed developable with hot—light as earth bodied soul.	
(9)	26, I. D. C. L.	one-sensed developable with cold-light as earth, water, & individual vegetable.	
(10)	28, C.	Celestial	
(11)	28, N.	Hellish	
(12)	29, II. D.	Two-sensed developable	
(13)	29, III. D.	Three-sensed „	
(14)	29, IV. D.	Four-sensed „	
(15)	29, V. D.	Five-sensed „	
(16)	29, H. D.	Human „	
(17)	30, II. D. C. L.	Two-sensed developable with cold-light.	
(18)	30, III. D. C. L.	Three-sensed „	„
(19)	30, IV. D. C. L.	Four-sensed „	„
(20)	30, V. D. C. L.	Five-sensed „	

Undevelopable sub-humans living for 1/18th part of a pulse beat; and dying without acquiring the capacity of full Development can also bind all except the two of 28 i.e. 28. C, and 28. N. Thus it will be seen that sub-human can bind 20 out of the 25 variations shown in Table 31. The five variations which they do not bind are (17) 29 C.T. (22) 30 H. D. T. (23) 30 C. A. (24) 31 C. T. A. and (25) 1. F.

As regards Spiritual, stages five of them are possible in fivesensed rationals. The others can have only two, Wrong-belief and Downfall. Right-believers and those with Partial vows will bind only 28 C.

In Human condition, all the 8 bondage places (verse 521) with 25 variations are possible. Humans can thus acquire the highest or the lowest position according to their thought-activities.

The celestials have the following places of bondage.

(1) 25 I. D. (2) 26 I. D. H. L (3) 26 I. D. C. L. (4) 29, 5 D. (5) 29 H. D. (6) 30, V D. C. L. (7) 30 H. D. T.

The first four spiritual stages are possible to them. Right believers among them will bind 29, H. D. and 30, H. D. T. only. Celestials in other stages will not bind 30, H D.T.

पंचक्खतसे सव्वं अडवीसूणादिछक्कयं सेसे ।
चउमणवयणोराले सड देवं वा विगुव्वदुगे ॥ ५४५ ॥
पञ्चाक्षत्रसे सर्वमष्टविंशोनादिषट्कं शेषे ।
चतुर्मनोवचनौराले सर्वं देवं वा वैगूर्विद्विके ॥ ५४५ ॥

545. All (the 8 bondage-places are possible) among five-sensed beings; and among the mobiles, the first six excepting that of twenty-eight, among the rest (i.e., one to four-sensed and the five Immobiles). All bondage places are possible, among beings with four kinds of mind and speech (vibrations), and with physical (vibrations); (only four are possible) in (those with) the two, fluid (and fluid mixed vibrations) like the celestials.

Commentary.

With reference to the Senses, all the 8 bondage-places are possible with the five-sensed, but only five viz those of 23, 25, 26, 29 and 30 sub-classes among one-to-four-sensed beings. With reference to embodiment all the 8 are possible among mobiles but the 5 kinds of immobile have only the above five bondage-places. With reference to vibrations, beings with four kinds of speech and mind and with physical vibrations have all the 8 bondage-places. Beings with fluid and fluid-mixed vibrations have four places of 25, 26, 29, 30 like those in the celestial condition.

अडवीसदु हारदुगे सेसदुजोगेसु छक्कमादिल्लं ।
वेदकसाये सव्वं पढमिल्लं छक्कमण्णाणे ॥५४६॥
अष्टविंशद्विकमाहारद्विके शेषद्वियोगयोः षट्कमादिमम् ।
वेदकषाये सर्वं प्राथमिकं षट्कमज्ञाने ॥ ५४६ ॥

546. (There are) two (bondage-places) of twenty-eight (and twenty nine) sub-classes among (saints with vibrations of) assimilative two (assimilative and assimilative mixed); the first six among the remaining two vibrations (i.e., physical mixed, and Karmic); all (of them) in sex and passion (soul-quests); the first six among (three kinds of) wrong knowledge.

Commentary.

Saints with assimilative and assimilative mixed vibrations can bind 28 C or 29 C T. Souls with Karmic and physical-mixed vibrations have the first 6 bondage-places of 23, 25, 26, 28, 29, and 30.

Sub-humans and humans in Wrong-belief stage do not bind 28 C and 28 N. In downfall stage, with Karmic vibration, they bind only 29 V D. or 9 H. D, or 30 V. D. C. L. In vowless stage, with Karmic vibration, they bind 28 C. Humans with Karmic vibration, in the vowless stage can also bind 29 C. T.

Generally, speaking in all the three sexes and in all the passions there are all the bondage-places. There are however some exceptions. In the first three hells, with common sex, there are only two Bondage-places of 29 V. D. or 29 H. D. or 30 V. D. C. L. or 30 H. D. T. Tirthankana Karma can be bound upto the third hell. In the other hells there is no 30 H. D. T. Sub-humans, with common sex, have 23 I. U. all six of 25, 2 of 26, the first 5 of 29, till 29 H. D; first 4 of 30, till 30 V. D. C. L, while five-sensed sub-humans with Common sex have 28 N and 28 C also. Sub-humans with female and male sex have six bondage-places also. Undevelopable humans with common sex have five bondage places like those of not-all-sensed sub-humans.

Humans, having male, female or common bodily formations can each have any of the three kinds of sex, thought-inclinations. Such is not the case with Tirthankaras. They have only male inclination. Such humans have generally all Bondage-places till the sixth part of the 9th stage, according to their spiritual thought activities. Humans ascending the destructive ladder, with female or common sex do not bind 29 C. T. or 31 C. T. A. Those humans who bind Tirthankara Karma in destructive ladder will necessarily be with male sex. Such saints will obtain liberation from the same body. It should also be noted that humans who are to be liberated from the same body can commence bondage of Tirthankara Karma from the 4th to the 7th stage. Such humans, binding Tirthankara Karma when in higher

holder's stage can have only three Kalyánakas e.g. at the time of adopting asceticism, on attainment of perfect knowledge, and on liberation; while those who commence binding it in the 6th stage can have only the two last Kalyánakas. Kalyánaka is a special celebration by celestials on five occasions viz., conception, birth, adoption of asceticism, attainment of perfect knowledge, and liberation, by a Tirthankara.

In passion quest, it should be noted that soul is affected by operation of one kind of passion, namely either anger, pride, deceit or greed at a particular instant. All the four degrees of a passion will affect a Wrong-believer. A Right believer in the 4th stage will be free from the operation of error-feeding class. He will be affected by 3 degrees only. One in the 5th stage will be free from passion of the Partial-vow preventing degree also. Those in 6th, 7th or 8th stage will be free from those of total-vow-preventing degree also. In the 9th stage only the perfect-vow-preventing passions operate. In the 10th stage there is the slightest greed only. As stated in Verse 544, bondage places with reference to passions also will be 29 H D. 30, H. D. T. 28, V. D. 30, V. D. G. L. in hellish conditions. And similarly in respect of sub-human, humans and celestials, the bondage places will be those stated in that verse.

With reference to knowledge-soul-quest. So far as the three kinds of wrong knowledge are concerned only the first five bondage places will be possible.

Hellish beings with wrong knowledge will bind 29 V. D. C. L, Sub-humans from one to four-sensed have five bondage places of 23, 25, 26. 29 and 30 as explained in Verse 544. Five-sensed undevelopable sub-humans and humans with wrong knowledge have the same bondage places as the other lower sub-humans.

Developable sub-humans and humans with wrong knowledge in wrong belief and downfall stages have first six bondage places possible for them.

Residentials, stellars and peripatetics and souls in Saudharma and Ishana Heavens with wrong knowledge can have Bondage-places of 25 I. D, 26 I. D. H. L, 26 I. C.L, 29 V. D., 29 H. D, 30 V. D. C. L.

Celestials from 3rd to 12th heavens with wrong knowledge will have bondage of 29. V. D, 29. H. D and 30. V. D. C. L. Higher on, till the nine Graiveyakas, they will bind only H. D.

सण्णाणे चरिमपणं केवलजहखादसंजमे सुण्णं ।
सुदमिव संजमतिदए परिहारे णत्थि चरिमपदं ॥५४७॥
सद्ज्ञाने चरमपञ्च केवलयथाख्यातसंयमे शून्यम् ।
श्रुतमिव संयमत्रितये परिहारे नास्ति चरमपदम् ॥ ५४७ ॥

547. (There are) the last five (Bondage-places) in Right knowledge, but none in perfect knowledge and Perfect Control. In the three Controls (i. e., equanimity, recovery of equanimity, all-but-entire-freedom-from-delusion), (Bondage places) like (those in) Scriptural knowledge; in Pure, and absolute non-injury (control) the last (Bondage Place) does not exist, (viz. these are only the first four of the last five (bondage-places)

Commentary.

As regards Sensitive, Scriptural, Visual, and Mental knowledge there are the last five bondage places.

Bondage places of 23, 25, and 26 are not possible where Right knowledge is present.

Hellish beings with the first three of the eight kinds of knowledge can bind 29, H D; and 30. H. D. T also in the first three hells only. The same two are bound by heavenly beings with Right knowledge. The 3 kinds of Celestials, Residential, Stellar & Peripatetics with Right knowledge have bondage of 29, H D only. Sub-humans with Right knowledge will bind 28 C only. Humans with the first three kinds of Right knowledge bind 28. C or 29, C. T. Saints with Mental knowledge also, in the 6th stage bind 28. C, or 29. C. T.

Saints with Mental knowledge in the 7th and the 6th part of the 8th stage bind 28 C, 29 C. T, 30 C. A, and 31. C. T. A. Saints from the 7th part of the 8th stage to the 10th stage bind only one subclass viz., Fame. There is no bondage of Body-making Karma beyond the 10th stage. Thus there are five bondage places in Right knowledge. With reference to the five kinds of Control; there is bondage of five places of 28 C, 29 C. T, 30 C. A, 31 C. T. A and of 1, as stated with reference to Right Scriptural knowledge, in equanimity, recovery-of-equanimity, and All-but-entire-freedom-from-delusion. The stages are from 6th to 10th. Visual and Mental knowledge may not necessarily be possessed by saints before attaining perfect knowledge, because it is the main cause of bringing out perfect knowledge. The Pure-and-absolute-non-injury

control is possible only in the 6th and 7th stages, so there are only four bondage places of 28 C, 29 C. T, 30 C. A and 31 C. T. A. Perfect knowledge and Perfect control can never have any bondage of Body making karma.

अंतिमठाणं सुहुमे देसाविरदीसु हारकम्मं वा ।
चक्खुजुगले सव्वं सगसगणाणं व ओहिदुगे ॥ ५४८ ॥
अन्तिमस्थानं सूक्ष्मे देशाविरत्योः आहारकर्म वा ।
चक्षुर्युगले सर्वं स्वकस्वकज्ञानं वा अवधिद्विके ॥ ५४८ ॥

548. In slightest (delusion control); there (is only one) the last (bondage) place. In partial (-control) and non-control they are the same as in Assimilative and Karmic (vibration respectively). Both in the ocular (and non-ocular conations) (there are) all (bondage-places). In the two Visual (and perfect conations), same as in their respective (kinds of) knowledge.

Commentary.

All-but-entire-freedom-from-delusion Control has only one bondage place of 1, the Fame sub-class.

Humans with partial control in 5th stage bind 28 C, or 29 C. T, but sub-humans with partial control will only bind 28 C. During non-control stage, the bondage places are the first six.

Hellish being in Wrong-belief and Downfall stages can bind 29 V. D or 29 H. D, or 30, V. D. C. L, in the mixed, only 29 H. D, in the vowless during the first three hells, 29 H. D or 30 H. D. T. but in others, only 29 H. D.

In sub-human condition there are all the first six, but developable or undevelopable one-sensed, and not-all-sensed and undevelopable five-sensed do not bind 28 C or 28 N; and fine or gross, developable or undevelopable, fire-bodied and air-bodied souls do not bind 25 H. U, and 29 H. D.

A sub-human which has come down to the Downfall stage from the First Subsidential-belief or 4th or 6th stage binds 29 V. D, or 29 H. D or 30 V. D. C. L or 28 C. A soul born as a sub-human with Downfall stage, retains this condition during the period of its undevelopablement, and during such period, does not bind 28 C or 28 N. Having come down to the Wrong-belief stage and having acquired capacity of development, it may bind any of these two. Rational sub-humans in Mixed and Vowless stage bind 28 C.

Humans who are totally undevelopable and are in the Wrong-belief stage do not bind 28 C, and 28 N, but can bind different variations of 23, 25, 26, 29, 30 excepting 29 C. T. 30 H. D. T, 30 C. A.

Developable humans can bind the first six Bondage-places in all the four conditions of life. But in Downfall stage they will bind 29, V. D. or 29 H. D. or 30 V. D. C. L. or 28 C. But when any Human, Sub-human, or Celestial has downfall stage, in its developable condition, for a very short time, it may bind 29 V D. or 29, H. D. or 30 V. D. C. L. only; but when it comes down to Wrong-belief stage, during the time of undevelopment, it may bind any variations of 25, 26, 29 and 30, but not 28 C. or 28 N. 29 C. T. 30 H.D.T. and 30 C. A. Thd same soul becoming developable can bind 28 C or 28 N also.

Humans of Work and Enjoyment region in mixed and downfall stages, can bind only 28 C. A right believing soul having previous Bondage of Tirthankara Karma, whether he may be in transmigration, in undevelopable condition, in womb of his mother, at birth, in childhood, or a being who had bound hellish or celestial age before bondage of Tirthankara Karma, or a human who is to obtain liberation from the same life, will bind 29 C. T. only.

In Wrong-belief stage Residentials, Stellars and Peripatetics and Celestials of Saudharma and I'shâna heavens will bind 25 I. D, or 26 I. D. H. L or 26 I. D. C. L. or 29, V. D. or 29 H. D or 30 V. D C. L; celestials from the 3rd, Sanat Kumar to the 12th Sahasrâra can bind 29, V. D, or 29 H. D, or 30 V. D. C. L; and Celestials from the 13th heaven to the highest Graiveyak will bind 29 H. D. only.

All Sub-humans and Humans of Enjoymeni region being in state of Wrong-belief take birth as Residentials, Stellars, Peripatetics or as females in the heavens. But all rational sub-humans, and humans, including saints, with mild passions, who do not follow Right practical conduct, in the Wrong-belief stage may be born in any celestial condition upto the Achyuta heaven.

Jain saints with Right Practical conduct, without Right belief can take birth upto the 9th Graiveyaka. Sub-humans and humans in the 4th or 5th stages can take birth till the 10th heaven Achyuta. Right believing saints can go upto Sarvârtha Siddhi.

Wrong-believing celestials, such as Residentials, Stellars, and Peripatetics all females, males of Saudharma and I'shâna heavens, so long as they in undevelopable condition, can bind 25 I. D or 26

I. D. H. L, or 26 I. D. C. L, or 29 V. D or 29 H. D or 30 V. D. C. L. Wrong believing celestials from the 3rd to the 12th heaven in the undevelopable condition, will bind 29 V. D, or 29 H. D, or 30 V. D. C. L. and celestials from the 13th heaven to the 9th Gravieyaka will bind 29 H. D only.

Celestials in Downfall stage in their undevelopable condition, if they are Residentials, Stellars, and Peripatetics females, and males of Saudharna and I'shána, will bind 29 H. D or 30 V. D. C.L. If they belong to heavens from 3rd to 12th, they will bind the same 29 V. D or 29 H. D or 30 V. D. C. L. and celestial from the 13th heaven to the 9th Graiveyaka will bind 29 H. D only. Residentials, Stellars, Peripatetics and all celestials till the 9th Graiveyaka in mixed stage, and Residentials, Stellars and Peripatetics, and heavenly females in vowless stage, will bind 29 H. D only. Heavenly celestials in vowless stage will bind 29 H. D and also 30 H. D. T if they have already got Bondage of Tirthankara Karma.

Hellish beings with Ocular and non-ocular conation can bind 29 V. D, or 29 H. D, or 30 V. D. C. L or 30 H. D. T. Four-sensed beings with Ocular conation, and one-sensed to four-sensed with non-ocular conation bind all places till 30, excepting 28 C, 28 N, 29 C. T, 30 H. D. T, and 30 C. A. Five-sensed sub-humans with ocular and non-ocular conation, will bind all places till 30, excepting 29 C. T, 30 H. D. T and 30 C. A. Humans with ocular and non-ocular conation can bind all the places from 23 I. U, to 1 Fame.

Celestials with ocular and non-ocular conation will bind generally 25 I. D, 26 I. D. H. L 26 I. D. C. L, 29 V. D, 29 H. D. 30 V. D. C. L, 30 H. D. T.

As to visual conation, the Bondage places are the last five, as in case of Visual Knowledge. Right believers only have Visual conation.

Hellish beings till the 3rd hell having already bound Tirthankara Karma will bind 30 H. D. T. All hellish beings till the 7th without Tirthankara Karma will bind 29 H. D. Sub-humans with Visual conation will bind 28 C. Humans can bind 28 C, or 29 C. T, or 30 C. L, or 31 C. A, or 1 Fame. Celestials with visual conation having already bound Tirthankara Karma will bind 30 H. D. T. Others will bind 29 H. D.

कम्मं वा किरहतिये पणुवीसाक्ककमट्ठवीसचऊ ।
कमसो तेऊजुगले सुक्काए ओहियाणं वा ॥ ५४९ ॥

कर्मे वा कृष्णत्रये पञ्चविंशतिषट्कमष्टाविंशचतुष्कम् ।
क्रमशः तेजोयुगले शुक्लायामवधिज्ञानं वा ॥ ५४९ ॥

549. (There are the first six Bondage-places) during the three, black (blue and grey thought-paints), like (those in) Karmic (vibration); six places from twenty-five, and four from twenty-eight respectively in the two, yellow (and pink), and (the last five), in white as in Visual Knowledge.

Commentary.

Thought-paints are defined in Jiva Kanda Vol. V of the Sacred Books of the Jainas page 247.

The Ist, 2nd, 3rd hells have grey thought-paints; the last stratum of the 3rd, and the 4th and 5th hells have blue thought-paint. The last stratum of the 5th and the 6th and 7th hells have black thought-paint. Irrational five-sensed sub-humans cannot go lower than the first hell.

Sarisrapa, a kind of serpent, is born in the first and the 2nd hells. Birds cannot transmigrate to any lower than the 3rd hell. Serpents go up to the 4th, lions down to the 5th, Women down to the 6th, and men, with the first kind of bones and fishes, go down to the 7th hell.

The 7 hells beginning from the first are named as follows:—
1.Gharmá, 2. Vansha, 3. Megha, 4. Anjana, 5. Arishtá, 6. Maghawi,

Wrong believers in the first 6 hells bind 29. V. D. or 29. H. D, or 30. V. D. C. L and those of the 7th, bind 29. V. D or 30. V. D. C. L. Same is the case in Downfall stage In Mixed and Vowless stages; they bind 29 H. D only. Those in the first hell, with Tirthankara Karma in existence, having right belief, in undevelopable or developable condition, will bind 30. H. D. T. In the 2nd and 3rd hell those who have existence of Tirthankara Karma, and are wrong believers in their undevelopable condition, become right believers in developable condition, and then bind 30. H. D. T.

Among sub-humans, all kinds of undevelopable and developable, one-sensed to 4-sensed, and undevelopable irrationals, wrong believing rationals, who have come from hells, or in other conditions, or rationals having downfall stage in undevelopable condition, possess three kinds of bad thought-paints.

Five-sensed irrational developable with wrong belief may have any of the four thought-paints black, blue, grey, and yellow. Rationals in Downfall and Mixed stages, being developable, and in vowless stage being undevelopable or developable, have all the six thought-paints.

Sub-humans of Enjoyment region, in vowless stage, have grey thought-paint in their undevelopable condition, but on becoming developable, they have only the three good paints. Even wrong believers have the same three good paints.

Nineteen kinds of undevelopable sub-humans, namely the six, (1) earth, (2) water, (3) air, (4) fire, (5), common vegetables of Nitya Nigoda kinds (6), common vegetables Chaturgati or Itara Nigoda kinds, either gross, or fine (12); host-individual vegetable (13), non-host Individual vegetable (14), 2-to-4-sensed (15-16-17), irrational (18) and rational 5 sensed (19); and sub-humans transmigrating from any of the above 19 kinds, or from developable sub-humans, or from undevelopable and developable humans,—all these wrong believers, with three bad thought-paints, bind five places of 23, 25, 26, 29, and 30, according to their thought activities; while fire-bodied and air-bodied souls bind them only with sub-human condition. It should be noted that the above-mentioned nineteen kinds of undevelopables and the same 19 kinds of developables, and undevelopable and develapable humans—aggregating forty, having three bad paints, in wrong belief stage, can be born as developable sub-humans of the aforesaid nineteen kinds in wrong belief stage. They in their potentially developable condition bind five bondage-places of 23, 25, 26, 29, and 30 (according to their thought activities).

Sub-humans in downfall stage having come from sub-human condition, and humans of Work-region and those re-born as gross earth, water, individual vegetable, 2-to-4-sensed, or irrational or rational 5-sensed beings, those having come from the residentials stellars, or peripatetics, and heavenly beings of heavens till the 12th, or those having come from any of the first six hells, and reborn as rational five-sensed sub-humans of work-region in uterine birth—all these beings, in downfall stage, bind bondage-places of 29 & 30 according to the thought activities in their undevelopable condition. But they soon become Wrong-believers in the potentially developable condition, as the maximum duration of Dowfall stage is only 6 Avalis. Then those in wrong belief stage, before being developable, bind 23, 25,

28, 29, or 30. Some celestials, and hellish beings of the first six hells, who acquired right belief there, after having bound sub-human age at their death, and who have Destructive-subsidential-right-belief, are born as Right-believing sub-humans with their respective paints. Then they in their potentially developable condition bind 28 C. Being developable they have in the vowless stage all the six kinds of paints, but as partial-vowers they have only the three good paints.

A wrong-believing human who has offered meals to saints or others, or any wrong-believing sub-human who experienced agreeable feelings when meals were being given to the pure ones-both of them having bound sub-human age-Karma, die with any of these bad paints and are born as sub-humans in Enjoyment region. They in their, potentially developable condition bind 29, V. D. or 30, V. D. C. L. or 29 H. D. Having acquired the first subsidential right belief, but by falling down in the downfall stage at the time of death, they may be born as sub-humans in Enjoyment region or in work region with any of the three bad paints. In the potentially developable condition, such will bind 29, V. D. or 29, H. D. or 30, V D. C. L. A human or sub-human having bound sub-human age Karma, and having afterwards acquired destructive-subsidential right belief, or Destructive right belief in case of humans only, at death, are born as sub-humans, in enjoyment region with grey thought paint and with right belief, and bind 28, C. only in their potentially developable condition. Any human or sub-human in Enjoyment region can possess any such of the three good paints, in their developable condition, in any of the four first stages, as are possible there. Then those who are in wrong-belief or Downfall stage will bind 28, C. or 29, V. D. or 29, H. D. or 30, V. D. C. L. while those in 3rd and 4th stage will only bind 28, C.

Human condition of existence.—Totally undevelopable humans have only the bad paints. Potentially developable humans can have any of the six. They in their wrong-belief stage bind any of 23, U. 25, 1 D, 25, II.-U, to 25, H. U, 26, I. D. H. L, 26, I. D. C. L, 26, H. D. to 29, H. D, 30, II. D. C. L, to 30. V. D. C. L; in their Vowless stage 29, II. D. or 29, II. D. or 30, V. D. C. L, in their Downfall stage, 28, C, or 29, C, T. When they become developable they have any of the six thought paints. Such humans in Wrong-belief stage will bind all the six bondage places from 23 to 30 except the variations 29 C, T, 30 H. D. T, and 30 C. A; in the Downfall stage, 28, C 29 V D. 29 H. D, or 30 V. D. C. L; in Mixed stage; only

28 C; in vowless stage or in partial and imperfect vow stages with three good paints, 28 C, or 29 C. T; in perfect vow stage, 28 C. or 29 C. T, or 30. C. A or 31 C. T. A; in new thought activity stage, with white thought paint, the same four; and only Fame in its last part; in the 9th and 10th stages, one, Fame.

Humans of Enjoyment-region have bondage places like Sub-humans.

Celestial condition.—The residentials, stellars, and peripatetics have only three bad paints in their potentially developable condition. They have the slightest degree of yellow thought paint in their developable condition. Heavenly beings in Saudharma and I'shâna, in the first Indraka Vimâna, have the minimum sort of yellow thought paint in both the undevelopable and developable conditions. *Those in the second Indraka to those of the 6th Indraka of* Sanat Kumar and Mâhendra have middle sort of yellow paint in both the conditions, while in the 7th Indraka and in celestial places connected with it, they have the maximum of yellow and minimum of pink. From 5th to 16th they have middle sort of pink. In 11th and 12th heavens, they possess maximum of pink and minimum of white. From 13th to 16th heaven, and in the 9 Graiveyakas, 9 Anudishas and 4 Anuttaras of 4 sides there is middle sort of white paint. Sarvarth Siddhi heavenly beings have maximum white paint.

The three, residentials, stellars, and peripatetics in potentially developable condition, in the wrong belief stage bind 25 V. D, 26 V. D. H. L. or 26 I. D. C. L, 29 V. D, 29 H. D, or 30 V. D. C. L; in their downfall stage, 29 V. D, 29 H. D, or 30 V. D. C. L. Celestials in Saudharma or I'shan heavens, in wrong belief stage, being potentially developable, bind 25 I. D. 26 I. D. H. L, or 26 I. D. C. L, 29 V. D, 29 H. D, or 30 V. D. C. L. The same in downfall stage bind 29 V. D, 29 H. D, or 30 V. D. C. L. They in vowless stage bind 29 H. D, or 30 H. D. T. The same potentially developable heavenly beings *of* 10 heavens, *from* 3rd to 12th, *in* their wrong belief and downfall stages bind 29 V. D, 29 H. D or 30 V. D. C L, in their vowless stage, 29 H. D, or 30 H. D. T.

The same in the remaining four heavens, and in 9 Graiveyakas in their Wrong belief and downfall stages bind 29 H. D, in their Vowless stage, bind 29 H. D, or 30 H D. T. Beings of 9 Anudisha, and 5 Anuttras, Vowless stage, also bind 29 H. D, or 30 H. D. T. Celestials in their developable condition will also bind the same according to their thought paints and stages.

Note. Here the commentator does not discuss their developable condition, but from the description given in previous gathas, this fact will be clear to the readers.

Thus there are 6 bondage places from 23 to 30 in three bad paint s, 6 from 25 to 31 in yellow; 4 from 28 to 31 in pink and 5 from 28 to 1 in white thought paint till 10 stage. There are no bondage-places of 24, and 26.

भव्वे सव्वमभव्वे किण्हं वा उवसमम्मि खइए य।
सुक्कं वा पम्मं वा वेदगसम्मत्तठाणाणि॥ ५५०॥
भव्ये सर्वमभव्ये कृष्णा वा उपशमे क्षायिके च।
शुक्लं वा पद्मं वा वेदकसम्यक्त्वस्थानानि॥ ५५०॥

550. All (bondage) places (are possible) in Bhavya souls; (only the first six) in Abhavyas as in black (thought paint); (the last five from 28) in subsidential and destructive right belief as in white paint; and (the four from 28) in destructive subsidential (right belief) as in pink (thought paint).

Commentary.

Bhavya souls have all the fourteen stages, therefore all eight kinds of bondage places are possible to them. Abhavya souls are always wrong-believers; therefore they can have 6 bondage places from 23 to 30 according to their thought activities. Subsidential and Destructive Right-believers have 5 places from 28 to 1, while Destructive-subsidential-right-believers can have four places from 28 to 31.

Hellish beings with first-subsidential-right-belief till 3rd hell will bind 29 H. D. or 30 H. D. T. Sub-humans with that belief in the 4th or 5th stage will bind 28 C. only. Humans with that belief in 4th, 5th, and 6th stage can bind 28 C. or 29 C. T. and in 7th stage, 28 C, 29 C. T, 30 C. A, and 31 C. T. A.

Celestials with first-subsidential-right-belief till 9 Graiveyakas will bind 29 H. D. only. They will not bind 30 H. D. T. because the rule is, that humans who have bound Tirthankara Karma with Right belief, and also Celestial age will be born as celestials with right-belief and will not fall into wrong belief. First-subsidential-right-belief is acquired only by ascending from the first stage of wrong belief.

Second-subsidential-right-belief is acquired by a saint in the 7th stage, already possessing Destructive subsidential right belief. He

can bind 28 C, 29 C. T, 30 C. A. or 31 C. T. A. in its 7th stage and in 6 parts of the 8th stage. Beyond that till the 10th stage he will bind only one, the Fame Karma. Falling down from the 11th stage, he gradually comes to the 7th, 6th, 5th, or 4th stage and can bind 28 C. or 29 C. T. Thus Second-subsidential-right-belief has 8 stages from the 4th to the 11th. Any soul with First or Second-Subsidential-right-belief, and having existence of bondage places of 31 C. T. A, can not descend to Wrong belief stage, neither does it come to the Downfall stage, nor to the mixed stage. It should be known that a soul having existence of both Tirthankara and Assimilative, cannot become a Wrong believer; the one having existence of Assimilative cannot come to Downfall, and the one with Tirthankara Karma cannot come to the Mixed stage. A soul having Destructive-right-belief will bind 6 bondage places from 28 to 1, i. e., 28 C, 29 H. D, 29 C. T, 30 H. D. T, 30 C. A 31 C. T. A, or 1. If it goes to the first hell, it will bind the same. If it goes to the Enjoyment region, and is born as sub-human or human it will bind 28 C. As human of work region, it will bind 28 C, 29 C. T, 30 C. A, 31 C. T. A. or 1. Humans with Destructive-subsidential-right-belief, staying in stages from 4th to 6th bind 28 C, or 29 C. T, while in the 7th stage, they bind these and also, 30 C. A. 31 C. T. A. Hellish beings having this belief bind 29 H. D. or 30 H. D. T. in the first 3 hells, but only 29 H. D. in other hells. Sub-humans of both Work and Enjoyment-regions, and humans of Enjoyment-region with this belief, bind only 28 C. Celestials with this belief bind 29 H. D, or 30 H. D. T.

अडवीसातिय दु साणे मिस्से मिच्छे दु किण्हलेस्सं वा।
सण्णीआहारिदरे सव्वं तेवीसछक्कं तु ॥ ५५१ ॥

अष्टविंशत्रयं तु साने मिश्रे मिथ्ये तु कृष्णलेश्या वा।
संज्ञिआहारेतरयोः सर्वं त्रयोविंशषट्कं तु ॥ ५५१ ॥

551. (Souls) in Downfall (stage, bind) the three places of twenty eight (twenty-nine and thirty); in Mixed (the two of 28 and 29); in Wrong-belief (the first six) as in the black (Paint); (both the) Rational and Assimilative (bind) all; while the others i. e., (Irrational and Non-assimilative bind only) the (first) six from twenty three.

Commentary.

Souls with Downfall belief in potentially developable condition of gross earth, water, individual vegetable, 2 to 4-sensed, irrational and rational 5-sensed, sub-human and human, or in developable hellish life, or in undevelopable and developable celestial condition, *till the 12th heaven bind 29 V. D, 29 H. D. or 30 V. D. C. L.* As developable rational sub-humans and humans they will bind 28 C.; 29 V. D., 29 H. D. or 30 V. D. C. L. Developable and undevelopable celestials from 13th heaven to 9th Graiveyaka will bind only 29 H. D.

Hellish and celestials with Mixed belief will bind 29 H. D., while sub-humans and humans with this belief will bind only 28 C.

Wrong-believers in the first six hells, in undevelopable or developable condition bind 29 V. D, 29 H. D. or 30 V. D. C. L. while in the 7th hell, they bind 29 V. D. or 30 V. D. C. L.

Wrong-believing sub-humans either totally undevelopable, or potentially developable, as gross or fine, earth, water, fire, air, common, individual vegetable, 2-to-4-sensed, irrational, and sub-humans, and also humans bind 23, 25, 26, 29, 30 but fire and air-bodied souls will not bind 25 H. U. and 29 H. D. Developable irrational and rational sub-humans and humans bind all the 6 places from 23 to 30. Wrong-believing celestials till I'sána heaven in undevelopable and developable conditions bind 29 I. D, 26 I. D. H. L, 26 I. D, C. L, 29 V. D, 29 H. D, or 30 V. D. C. L; whlie from 3rd to 12th heaven they bind 29 V. D, 29 H. D, or 30 V. D. C. L; and those from 13th heaven to 9th Graiveyaka bind only 29 H. D.

Rationals, and those in Assimilative soul-quest have all the 6 bondage places. Hellish beings will bind 29 V. D, 29 H. D, 30 V. D. C. L, or 30 H. D. T. Sub-humans will not bind 29 C. T, 30 H. D. T, 30 C. A; and 31 C. T. A, and 1. Celestial have 25 I. D, 26 I. D. H. L, 26 I. D. L, 29 V. D, 29 H. D, 30 V. D. C. L, 30 H. D. or 30 H. D T.

Irrationals do not bind any place with Tirthankara and Assimilative body Karma; otherwise they bind 6 places from 23 to 30.

Non-assimilatives, during celestial and hellish migration, bind 29 V. D, 29 H. D, 30 V. D. C. L, 30 H. D. T. sub-humans and humans have the first 6, from 23 to 30.

* * * *

णिरयादिजुदट्ठाणे भंगेणुप्पण्णम्मि ठाणम्मि ।
ठविदूण मिच्छभंगे सासणभंगा हु णत्थित्ति ॥ ५५२ ॥

आविरद्भंगे मिस्सयदेसपमत्ताण सव्वभंगा हु ।
अंतिभात्ति ते हु अवाणिय मिच्छाविरदापमादेसु ॥ ५५२॥ जुम्मं ॥
निरयादियुतस्थाने भङ्गेनात्मात्मनि स्थाने ।
स्थापयित्वा मिथ्यभङ्गे सासनभङ्गा हि अन्तीति ॥५५१॥
आविरतभङ्ग मिश्रकदेशप्रमत्तानां सर्वभङ्गा हि ।
अन्तीति तांस्तु अपनीय मिथ्याविरताप्रमादेषु ॥ ५५३ ॥ युग्मम् ॥

552-553.—Considering the respective combinations of bondage places (bound along) with hellish (condition) etc., the combinations of downfall stage are certainly included in the combination of Wrong-belief stage; all the combinations in Mixed, Partial-vow and inperfect-vow (stages) are included in the combination of vowless stage.

Having deducted the (repeated ones), (the unrepeated combinations are those appertaining to) Wrong-belief, Vowless and Perfect-vow stages.

Commentary.

Here one should refer to table No. 32 given under verse 537 and find out "the repeated combinations" stated therein.

IN WRONG BELIEF STACE we have.

With hellish condition ...	1	combination of 28 N.
With sub-human condition ...	1	combination of 23 U.
	8	,, 25 I. D.
	8	,, 26 I. D. H. L. and 26 I. D. C.L.
	4608	combination of 29 V. D.
	4608	,, 30 V. D. C. L.
With human condition ...	4608	combination of 29 H. D.
	1	,, 29 H. U.
With celestial condition ...	8	combination of 28 C.

IN DOWNFALL STAGE.

With sub-human ...	3200	combination of 29 V. D.
	3200	,, 30 V. D. C. L.
With human condition ...	8	combination of 29 H. D.
With celestial condition ...	8	combination of 28 C.

It will be seen from above that 3200 combinations of 29 V. D. and 3200 of 30 V. D. C. L. of downfall are included respectively in 4608 of 29 V. D, and 4608 of 30 V. D. C. L. of Wrong-belief, and 3200 of 29 H. D. of downfall are included in 4608, 29 H. D. of

wrong-belief, as well, as the 8 of 28 C. of Down fall are included in the 8 of 28 C of wrong-belief stage.

In Mixed stage,

With human condition there are ... 8 combinations of 29 H. D.
With celestial condition „ „ ... 8 „ 28 C.

In Vowless stage,

With human condition „ „ ... { 8 combinations of 29 H. D. / 8 „ 30 H. D- T. }

In Vowless stage,

With celestial condition „ „ ... { 8 combination of 29 C. T. / 8 „ 28 C. }

In Partial-vow and Imperfect vow stages.

With celestial condition, there are ... { 8 combinations of 29 C. T. / 8 „ 28 C. }

It will be seen from the above that all the combination of Mixed, Partial vow and Imperfect vow are included in those of Vowless stage, as stated in the verse.

From the 7th to 10th stage there is only one combination,

भुजगारा अप्पदरा अवट्ठिदावि य सभंगसंजुत्ता ।
सव्वपरट्ठाणेण य णेदव्वा ठाणबंधम्मि ॥ ५५४ ॥
भुजाकारा अल्पतरा अवस्थिता अपि च स्वभङ्गसंयुक्ताः ।
सर्वपरस्थानेन च नेतव्याः स्थानबन्धे ॥ ५५४ ॥

554. The bondage places with their respective combinations should be considered as increasing (Bhujákára), decreasing (Alpatara), steady (Avasthita) and in-describable (Avaktavya) with reference to own place, other-place, or altogether-other-place.

अप्पपरोभयठाणे बंधट्ठाणाण जो दु बंधस्स ।
सट्ठाण परट्ठाणं सव्वपरट्ठाणमिदि सण्णा ॥ ५५५ ॥
आत्मपरोभयस्थानानि बन्धस्थानानां यस्तु बन्धस्य ।
स्वस्थानं परस्थानं सर्वपरस्थानमिति संज्ञा ॥ ५५५ ॥

555. In bondage, the bondage places in the own (spiritual-place), in other (spiritual-place) or in both (different condition and different spiritual place) are named (respectively) as own-place (Svásthana), other-place (Parasthána) and altogether-other-place, (Sarva para-sthána).

Commentary.

Svasthána or own-place bondage places are places which are possible when a soul remains in one and the same spiritual stage in a certain condition of existence.

Parasthána or other-place bondage-place are places which are possible when a soul continuing in the same condition, changes its spiritual stage.

Sarva parasthána altogether-other-place is that in which the condition of existence and the spiritual stage are both changed. They will be considered with reference to 4 kinds of bondage, Increasing, Decreasing, Steady, and Indescribable as tated in verse 554.

चदुरेक्कदुपण पंच य छत्तिगठाणाणि अप्पमत्तंता ।
तिसु उवसमगे संते त्ति य तियतिय दोण्णि गच्छंति॥५५६॥
चतुरेकद्विपञ्च पञ्च च षट्त्रिकस्थानानि अप्रमत्तान्ताः ।
त्रिषु उपशामके शान्ते इति च त्रिकत्रिकं द्वे गच्छन्ति ॥५५६॥

556. Souls (from wrong belief stage) to the end of the Perfect-vow, (change and acquire respectively) four, one, two, five, six and three stages; (those) in each of the Subsidential three (stages, from 8th to 10th) three, (and those) in subsided-delusion, two only.

सासणपमत्तवज्जं अपमत्तंतं समल्लियइ मिच्छो ।
मिच्छत्तं विदियगुणो मिस्सो पढमं चउत्थं च ॥ ५५७ ॥
अविरदसम्मो देसो पमत्तपरिहीणमप्पमत्तंतं ।
छट्ठाणाणि पमत्तो छट्ठगुणं अप्पमत्तो दु ॥ ५५८ ॥ जुम्मं ।
सासनप्रमत्तवर्ज्यमप्रमत्तान्तं समाश्रयति मिथ्यः ।
मिथ्यात्वं द्वितीयगुणो मिश्रः प्रथमं चतुर्थं च ॥ ५५७ ॥
अविरतसम्यो देशः प्रमत्तपरिहीनमप्रमत्तान्तम् ।
षट् स्थानानि प्रमत्तः षष्ठगुणमप्रमत्तस्तु ॥ ५५८ ॥ युग्मम् ।

557-558. A wrong believer directly approaches (all the stages) till the Perfect vow, excepting the Downfall and Imperfect-vow; a soul in the second stage goes to Wrong-belief only; (one in the) Mixed (may go) to the first and the fourth (stages); A right believer and a Partial-vower, goes to the end of the Perfect-vow

leaving the Imperfect-vow, (stage). Imperfect vower (goes)to the sixth stage, and the Perfect-vower to the sixth and (to the 8th and the 4th on death).

उवसामगा दु सेढिं आरोहंति य पडंति य कमेण ।
उवसामगेसु मरिदो देवतमत्तं समाल्लियई ॥ ५५६ ॥
उपशामकास्तु श्रेणिमारोहयन्ति च पतन्ति च क्रमेण ।
उपशामकेषु मृतो देवतमत्वं समाश्रियति ॥ ५५६ ॥

559. Those in subsidential ladder ascend and descend gradually. Those who die in subsidential stages attain the high position of celestials.

Commentary

A soul in the wrong belief stage can directly go to the 3rd, 4th, 5th or 7th stage. Thus it has four changes. A soul in downfall stage will always fall to the wrong belief stage: it has only one change. A soul in the Mixed stage will either ascend to the 4th or come down to the 1st; it has two changes. A Right-believing-soul in the 4th stage can directly ascend to the 5th or 7th and descend to the 3rd, 2nd or 1st; so it has five changes. A soul with Partial-vows will either ascend to the 7th or descend direct to the 4th, 3rd, 2nd or 1st, so it has five changes. A soul with Imperfect-vows will either ascend to the 7th or descend directly to any of the first five stages, so it has six changes. A saint with Perfect-vow will either ascend to the 8th in Subsidential or Destructive ladder or descend to the 6th or come down to 4th if he dies. So it has three changes. A saint in the subsidential 8th stage can either ascend to the 9th or come down to the 7th or directly go to 4th, if he dies. Similarly a saint in the 9th stage will either go to the 10th or return to the 8th or go to the 4th stage on death. A saint in the 10th stage also will go upto 11th or come down to 9th or to 4th on death. So each of the 8th, 9th, and 10th subsidential stages have three changes. A Saint in Subsided-delusion of 11th stage cannot go upward, but comes down to the 10th or to the 4th, if he dies. So it has two changes.

Those who ascend by Destructive ladder, do not come down but proceed further onwards, and attain Perfect knowledge and the stage of Arhat. The following table will show changes in different stages.

Table 38, showing possible changes in Spiritual Stages.

No.	Stages from.	Stages to	Number of changes.
1	Wrong belief.	III, IV, V & VII	4
II	Downfall.	I	1
III	Mixed.	I & I V	2
IV	Vowless.	I, II, III, V & VII	5
V	Partial Vow.	I, II, III, I V & VII	5
VI	Imperfect Vow.	I, II, III, IV, V & VII	6
VII	Perfect Vow.	IV, VI & VIII	3
VIII	Subsidential New Thought activity.	IV, VII & IX	3
IX	Subsidential Advanced thought activity.	IV, VIII & X	3
X	Subsidential slightest delusion.	IV, IX & XI	3
XI	Subsided Delusion.	I V & X	2

"मिस्सा आहारस्स य खवगा चडमाणपढमपुव्वा य ।
पढमुवसम्मा तमतमगुणपडिवण्णा य ण मरंति ॥ ५६० ॥
मिश्राहाराश्रयकाः क्षपकाः चटमानप्रथमापूर्वाश्च ।
प्रथमोपम सम्यक्त्वास्तमस्तमो गुणप्रतिपन्नाश्च न मरंति ॥५६०॥

560. Souls in the Mixed stage, in Assimilative mixed (vibration), in Destructive (ladder), ascending the first (part) of (subsidential) new (thought-activity), having first subsidential right belief, and existing in (second, third and *fourth*) stages, in Mahátama (7th hell) do not die.

Commentary.

Saints who die in the 11th stage of subsided delusion are born Ahmindra in Sarvártha Siddhi, the last heaven. Souls which die in 1st or 4th stage can go to any of four conditions of life. Souls in Downfall stage can go to three conditions, celestial, human and sub-human. A good soul dying in the 14th stage, goes to Nirvána. All souls dying in any stage from 5th to 10th certainly attain celestial condition. A person never dies in the 3rd, 12th or 13th stages.

The following table will show the stage where death can occur and the conditions which souls can acquire after death.

Table 34 showing Death and transmigration to Different Conditions with reference to spritual stages.

No.	Stages.	Death occurs or not.	Condition of existence possible.	REMARKS.
I	Wrong Belief ...	Death.	All Four.	
II	Downfall ...	"	Three except Hellish.	
III	Mixed ...	No death.	...	
IV	Vowless ...	Death.	Four.	
V	Partial Vow ...	"	Celestial.	
VI	Imperfect Vow...	"	"	
VII	Perfect Vow ...	"	"	*Note.*—A Person can not die while on Destruction ladder in the 8th, 9th, 10th stages.
VIII	New thought ...	"	"	
IX	Advanced Thought.	"	"	
X	Slight Delusion.	"	"	
XI	Subsided Delusion.	"	Sarvartha siddhi.	
XII	Delusionless ...	No death.	...	
XIII	Vibratory Perfect soul.	"	...	
XIV	Non - Vibratory Perfect soul.	Death.	...	

अयासंजोजिदमिच्छे मुहुत्तअंतं तु णत्थि मरणं तु ।
किदकरणिज्जं जाव दु सव्वपरट्ठाणा अट्ठपदा ॥ ५६१ ॥"

अनसंयोगे मिथ्ये मुहूर्तान्तरिति नास्ति मरणं तु ।
कृत करणीयं यावत्तु सर्व परस्थानान्यष्टपदानि ॥५६१॥

561. (A soul), (which reaches) the Wrong-belief stage after having transformed matter of error-feeding (passions) does not die within one Antarmuhurta. Similarly (a soul attaining Destructive right belief does not die) so long as it does not become accomplished (Kritakritya) (right believer). (Such souls have) eight positions in the altogether-other-place.

देवेसु देवमणुवे सुरणरतिरिये चउग्गईसुंपि ।
कदकरणिज्जुप्पत्ती कमसो अंतोमुहुत्तेण ॥ ५६२ ॥
देवेषु देवमनुष्ये सुरनरतिरश्चि चतुर्गतिष्वपि ।
कृतकरणीयोत्पत्तिः क्रमशः अन्तर्मुहूर्तेन ॥ ५६२ ॥

562. Krita-kritya (right-believers, at death) during (four parts of) an antar-muhurta are, respectively, born as celestials, celestials or humans, celestials humans or sub-humans, and in the four conditions.

Commentary.

A soul about to attain Destructive right belief, remains for one antar muhurta a Kritykritya Right-believer. If it dies in the 1st part of the antar-muhurta, it must attain celestial condition; if in the 2nd part, it will be either celestial or human; if in the 3rd part, it may be born as celestial human or sub-human; and if in 4th part, it may transmigrate in any of the four conditions.

तिविहो दु ठाणबंधो भुजगारप्पदरवट्ठिदो पढमो ।
अप्पं बंधंतो बहुबंधे बिदियो दु विवरीयो ॥ ५६३ ॥
तदियो सणामसिद्धो सव्वे अविरुद्धठाणबंधभवा ।
ताणुप्पत्तिं कमसो भंगेण समं तु वोच्छामि ॥५६४॥ जुम्मं ।
त्रिविधस्तु स्थानबन्धो भुजाकाराल्पतरावस्थितः प्रथमः ।
अल्पं बध्नन् बहुबन्धे द्वितीयस्तु विपरीतः ॥ ५६३ ॥
तृतीयः स्वनामसिद्धः सर्वे अविरुद्धस्थानबन्धभवाः ।
तेषामुत्पत्तिं क्रमशो भङ्गेन समं तु वक्ष्यामि ॥ ५६४ ॥ युग्मम् ।

563-564. Bondage places (are) of three kinds, Increasing, Decreasing, and Steady. The first is that where a soul binding a small (number of sub-classes), (subsequently) binds a greater (number). The second (is) its opposite. The third (is) evident from its very name. They arise from consistent bondage places. I shall gradually describe their causes with their combinations.

भूबादरतेवीसं बंधंतो सव्वमेव पणुवीसं ।
बंधदि मिच्छाइट्ठी एवं सेसाणमाणेज्जो ॥ ५६५ ॥
भूबादरत्रयोविंशं बध्नन् सर्वमेव पञ्चविंशतिः ।
बध्नाति मिथ्यादृष्टिः एवं शेषाणामानेयः ॥ ५६५ ॥

565. A gross, earth bodied, wrong believing soul binding twenty-three, afterwards binds all the combinations of twently-five; similary consider for the rest.

Commentary.

In the Commentary to verses 519-520 are shown 41 grades of mundane souls.

In table 28 to verse 537 are shown the various bondage places and their combinations with reference to Wrong Belief stage.

Bondage place of 23. I. U takes place with eleven grades, the ten, undevelopable, gross, or fine, earth, water, fire, air and common vegetable, and the eleventh, the undevelopable individual vegetable. There is one combination with reference to each grade.

25 I. D. is bound with each of five i. e., developable gross earth, water, fire, air, and individual vegetable. With reference to variations in pairs Steady, Beautiful and Fame, each one has $2 \times 2 \times 2 = 8$ combinations.

Thus there are $5 \times 8 = 40$ combinations. As stated in verse 534, the six, developable-common-gross-vegetable (1), and fine, earth (2), water (3), fire (4), air (5) and common vegetables (6), are bound with 25 sub-classes, having two variations owing to pairs of Steady and Beautiful. Thus each has 2×2=combinations, and the total comes to $6 \times 4 = 24$. The six, undevelopable 2 to-4 sensed, (1-2-3) irrational and rational five-sensed sub-humans (4-5), and humans (6) also are bound with 25, with only one combination each; and thus there are 6 combinations. $40 + 24 + 6 = 70$ is the total number of combinations of 25 I. D.

26 I. D. H. L., is bound with gross earth and 26 I. C. L. with gross earth, water, and vegetable. There are 8 combinations for each; and thus there are 8 × 4 = 32 combinations in bondage place of 26.

28 C, has 8; and 28 N has I, and thus there are 9 combinations in bondage places of 28.

29-II-D, to 29 V. D. Irrationals have each 8 combinations; so there are 8 × 4 = 32 combinations. 29 V. D. rational has 4608, and 29 H. D. has 4608. Thus there are 4608 + 4608 + 32 = 9248 combinations in bondage place of 29.

30 II. D to 30 II. V. D. Irrationals have each 8 combinations, so there are 8 × 4 = 32 combinations 30 V. D irrational has 4608 combinations. Thus there are 4608 + 32 = 4640 combinationi n bondage place of 30.

In order to find out Increasing combinations, it should be known that a soul binding 23 sub-classes can bind all combinations of 25, 26, 28, 29, and 30. Similarly a soul binding 25, can bind all combinations of 26, 28, 29 and 30. A soul binding 26, can bind all the combinations of 28, 29 and 30; one binding 28 can bind all combinations of 29 and 30; one binding 29 can bind all combinations of 30. The following table will show all the combinations in wrong-belief-stage.

Table 35 of Increasing combinations in Wrong-belief-stage.

	In 25	In 26.	In 28.	In 29.	In 30.	Total.	Multiplied By.	All combinations.
For 11 of 23 ...	70	32	9	9248	4640	13999	11	153989
For 70 of 25 ...	Nil.	32	9	9248	4640	13929	70	975030
For 32 of 26 ...	Nil.	Nil.	9	9248	4640	13897	32	444304
For 9 of 28 ...	Nil.	Nil.	Nil.	9248	4640	13888	9	124992
For 9248 of 29 ...	Nil.	Nil.	Nil.	Nil.	4640	4640	9248	42910720
						Total	...	44609435

These combinations show the numerous changes in thougth-

activity. A soul binding 23 U, can bind afterwards 28 C or 28 N or 29. V. D or 29. H. D, etc.,

तेवीसट्ठाणादो मिच्छत्तीसोत्ति बंधगो मिच्छो ।
णवरि हु अट्ठावीसं पंचंदियपुण्णगो चेव ॥ ५६६ ॥
त्रयोविंशतिस्थानात् मिथ्यात्वत्रिंशादिति बन्धको मिथ्यः ।
नवरि हि अष्टाविंशं पञ्चेन्द्रियपूर्णकश्चैव ॥ ५६६ ॥

566. A wrong believer binds (all these combinations) from the place of twenty-three to that of thirty in wrong belief stage, but the developable five-sensed only (can bind) twenty-eight.

Commentary.

Five-sensed sub-humans, and humans only, can be reborn as hellish and celestials; and they only can bind 28 N or 28 C. The other combinations from 28 to 30 can be bound by any wrong-believer.

भोगे सुरट्ठवीसं सम्मो मिच्छो य मिच्छगअपुण्णे ।
तिरिउगतीसं तीसं णरउगुतीसं च बंधदि हु ॥ ५६७ ॥
भोगे सुराष्टविंशं सम्यो मिथ्यश्च मिथ्यकापूर्णे ।
तिर्यगेकोनत्रिंशत् त्रिंशत् नरैकोनत्रिंशत् च बध्नाति हि ॥५६७॥

567. In Enjoyment region a (developable) right-believer, or wrong believer, as well as (a potentially developable right believer) binds the twenty-eight with celestial, but the potentially developable wrong believer (binds) twenty-nine, with sub-human, or twenty-nine with human.

मिच्छस्स ठाणभंगा एयारं सदरि दुगुणसोल णवं ।
अडदालं बाणउदी सदाण छादाल चत्तधियं ॥ ५६८ ॥
मिथ्यस्य स्थानभङ्गा एकादश सप्ततिः द्विगुणषोडश नव ।
अष्टचत्वारिंशत् द्वानवतिः शतानाम् षट्चत्वारिंशत् चत्वारिंशद-
धिकम् ॥५६८॥

568. Combinations of (bondage) places of wrong belief (stage) (are respectively) eleven, seventy, thirty-two, nine, nine-thousand two hundred and forty-eight, and forty-six-hundred and forty (for 23, 25, 26, 28, 29, and 30).

Commentary.

All these have been shown in Commentry to verse. 565.

विवरीयेणप्पदरा होंति हु तेरासियेण भंगा हु ।
पुव्वपरट्ठाणाणं भंगा इच्छा फलं कमसो ॥ ५६९ ॥
विपरीतेनाल्पतरा भवन्ति हि त्रैराशिकेन भङ्गा हि ।
पूर्वापरस्थानानां भङ्गा इच्छा फलं क्रमशः ॥ ५६९ ॥

569. The Decreasing Combinations are opposite (to those of increasing and found) by rule of three, Combinations of the previous and the next places (should) gradually (be taken) as the Desired and the Resulting (number).

Commentary.

The total number of Decreasing Combinations is the same as that of Increasing ones. The calculation here is however reversed. A soul binding any of 4640 combinations of thirty can bind any of 9248 of 29, 9 of 28, 32 of 26, 70 of 25 and 11 of 23. Similarly a soul binding any of 9248 of 29, can bind any of 9 of 28, 32 of 26, 70 of 25, and 11 of 23 and so on. The rule of three works in, when we calculate the total number of combinations of Decreasing classes. Thus if 1 combination of 30 can have 9248 combinations of 29, howmany combinations will there be in 4640 of 30. Thus calculated, the total number of Decreasing combinations are shown in the following table.

Table 86 showing Decreasing combinations in wrong belief stage.

	For 29.	For 28.	For 26.	For 25.	For 23.	Total.	Multiplied By.	Total of all Combination.
For 4640 of 30. ...	9248	9	32	70	11	9370	4640	4,34,76,800
For 9248 of 29. ...	Nil.	9	32	70	11	122	9248	11, 28, 256,
For 9 of 28. ...	Nil.	Nil.	32	70	11	113	9	1,017
For 32 of 26. ...	Nil.	Nil.	Nil.	70	11	81	32	2,592
For 70 of 25. ...	Nil.	Nil.	Nil.	Nil.	11	11	70	770
					Total	...		4,46,09,435.

Note—The total number of Decreasing Combinations is thus the same as that of Increasing ones.

लघुकरणं इच्छंतो पयारादीहिं उवरिमं जोग्गं ।
संगुणिदे भुजगारा उवरीदो होंति अप्पदरा ॥ ५७० ॥
लघुकरणमिच्छतः एकादशादिभिरुपरिमं योग्यम् ।
संगुणिते भुजाकारा उपरितो भवन्ति अल्पतराः ॥ ५७० ॥

570. For sake of brevity eleven etc., should be multiplied by the sum of the higher (numbers, in order to find) Increasing (combinations). Higher (numbers multiplied by sum of lower numbers) will result in (giving) Decreasing (combinations.)

Commentary.

This is shown in tables 85 and 86.

भुजगारप्पदराणं भंगसमासो समो हु मिच्छस्स ।
पणतीसं चउणउदी सट्ठी चोदालमंककमे ॥ ५७१ ॥
भुजाकाराल्पतरयोः भङ्गसमासो समो हि मिथ्यस्य ।
पञ्चत्रिंशत् चतुर्नवतिः षष्टिः चतुश्चत्वारिंशदङ्कक्रमेण ॥ ५७१ ॥

571. The total number of the Increasing combination in wrong-belief (stage is) of course the same, 4460. 9435.

Commentary.

These combinations may last for more than one instant in any soul, and therefore the steady combinations, will be the sum of both the Increasing and Decreasing combinations, i. e. 8,92,18,870.

देवट्ठवीस णरदेवुगुतीस मणुस्सतीस बंधयदे ।
तिछणवणवदुगभंगा तित्थविहीणा हु पुणरुत्ता ॥ ५७२ ॥
देवाष्टविंशं नरदेवैकोनत्रिंशत् मनुष्यत्रिंशत् बन्धोऽयते ।
त्रिषट्नवनवद्विकभङ्गाः तीर्थविहीना हि पुनरुक्ताः ॥ ५७२ ॥

572. During Vowless, (stage) (increasing combinations) concerning bondage of twenty-eight with celestial, twenty-nine with human, (twenty-nine) with celestial, and thirty with human (and Tirthankara are) 36992, those without Tirthankara are of course, repeated.

देवट्ठवीसबंधे देवगुतीसम्मि भंग चउसट्ठी ।
देवगुतीसे बंधे मणुवणवीसेवि चउसट्ठी ॥ ५७३ ॥

देवाष्टविंशबन्धे देवैकोनत्रिंशति भङ्गाः चतुष्षष्टिः ।
देवैकोनत्रिंशति बन्धे मानवत्रिंशत्यपि चतुष्षष्टिः ॥ ५७३ ॥

573. (A Right-believing-human soul) binding twenty-eight with celestial, (with 8 combinations), (binds) twenty-nine with celestial and (Tirthankara), (with 8 combinations); (thus there are) sixty four (increasing) combinations. (A soul) binding twenty-nine with celestial (Tirthankara, with 8 combinations), (binds) thirty with human (and Tirathankara with 8 combinations being born as celestial or hellish, thus there are) also sixty-four (Increasing) combinations.

तित्थयरसत्तणारयमिच्छो णरऊणतीसबंधो जो ।
सम्मम्मि तीसबंधो तियछक्कडछक्कचउभंगा ॥ ५७४ ॥
तीर्थंकरसत्त्वनारकमिथ्यो नरैकोनत्रिंशबन्धो यः ।
सम्यक्त्वे त्रिंशबन्धः त्रिकषट्काष्टषट्कचतुर्भङ्गाः ॥ ५७४ ॥

574. A wrong believing hellish being, having existence of Tirthankara Karma, binds twenty-nine with human (with its 4608 combinations in potentially devolopable conditions); thereafter, (on being developable and) acquiring Right-belief (it) binds thirty (with human and Tirthankara with eight combinations; thus by multiplying them we have) 36864 (increasing combinations.)

Commentary.

The total number of Increasing Combinations in vowless stage as shown below, is given above as 36,864, and adding 64+64 to it as stated in Verse 573, the aggregate sum is 36,992. Thus,

8 For 28 C.	Multiplied By	8 For 29 C. T.	= 64
8 For 29 CT.	"	8 For 30 H. D. T.	= 64
4608 For 29 H.D.	"	8 For 30 H.D.T.	= 36864
		Total ...	36,992

बावत्तरि अप्पदरा देवुगुतीसा दु णिरयअडवीसं ।
बंधंत मिच्छभंगेणावगयतित्था हु पुणरुत्ता ॥ ५७५ ॥
द्वासप्ततिः अल्पतरा देवैकोनत्रिंशत्तु निरयाष्टविंशतिः ।
बध्नन् मिथ्यभङ्गेनापगततीर्था हि पुनरुक्ताः ॥ ५७५ ॥

575. (A human soul having already bound hellish age and then acquiring Right belief, and commencing bondage of Tirthankara Karma binds) twenty-nine with celestial (and Tirthankara, with 8 combinations; becomes again a Wrong-believer just before going to hell) it binds twenty-eight with hellish (with one combination; thus there are eight Decreasing combinations). (A hellish, or Celestial Right-believer already binding thirty with human and Tirthankara with eight combinations dies and is born as Tirthankara human, and binds twenty-nine with celestial and Tirthankara, with eight combinations, thus there are 64 decreasing combinations. The total comes to) 72 Decreasing combinations in vowless stage). (Vowless binding 29 with human, with 8 combinations) without Tirthankara (and then binding twenty-eight with celestial, and thus 64 decreasing combinations are) certainly repeated ones (and are included) in combinations of wrong belief.

Commentary.

The Decreasing Combinations in Vowless stage are 72, as shown below:—

8 For 29 C.T.	Multiplied By	1 For 28 N.	= 8
8 For 30 H.D.T.	Do.	28 For 29 C.T.	= 64
		Total ...	72

The total of Increasing 36992, and Decreasing 72 Combinations, *viz.* 37064 is the steady number of Combinations in Vowless stage.

देवजुदेक्कट्ठाणे णरतीसे अप्पमत्तभुजयारा ।
पणदालिगिहारुभये भंगा पुणरुत्तगा होंति ॥ ५७६ ॥
देवयुतैकस्थाने नरत्रिंशति अप्रमत्तभुजाकाराः ।
पञ्चचत्वारिंशदेकाहारोभयेषु भङ्गाः पुनरुक्तका भवन्ति ॥५७६॥

576. There are forty-five Increasing combinations in Perfect vow (stage) with bondage of one place (28C), with celestial, and thirty with Human and Tirthankara. Repeated (combinations) (are) with reference to (bondage) with one (Tirthankara sub-class) or with Assimilative or with both (Tirthankara and Assimilative sub-classes).

इगि अड अट्ठिगि अट्ठिगिभेदट्ठ अट्ठड दुणव य वीस तीसेक्के ।
अरिगिगि अडिगिगि विहि उणविगि इगिइगितीस देवचउ
कमसो ॥ ५७७ ॥

एकमट्ठ चट्ठेकमट्ठेकमेवमष्टाष्टाष्ट द्विनव च विंशतिः त्रिंशदेकान्।
अष्टैकमेकमष्टैकैकं द्वाभ्यामेकोनत्रिंशदेकैकत्रिंशत् देवचतुष्कं
क्रमशः ॥५७७॥

577. (Place) one, eight, eight one, eight, one, (one, one, one) and one) for combinations, twenty eight, (twenty) eight, (twenty, eight, (twenty) nine, twenty-nine, thirty, one, (one, one, one respectively in a lower line); (and placing) eight, one, one, eight, one, one, (one, one one, and one) for twenty-nine, thirty, thirty-one, thirty, thirty-one, thirty-one, and four with celestial (*i. e.*, twenty-eight, twenty-nine, thirty, and thirty one) respectively (in an upper line and multiplying each with each in (the 2) lines, we have 45 Increasing Combinations.

Commentary.

They are explained as below:—

(1) A saint binding 28 C with one combination in perfect vow stage descends to imperfect vow and commences binding Tirthankara also, i.e., 29 C.T, with 8 combinations. Here we have only 8. Increasing combinations by multiplying I by 8.

(2) A saint in Imperfect vow stage binding 28 C with 8 combinations, ascends to Perfect vow, and commences bondage of Assimilative two i.e., binds 30 C.A. with one combination. By multiplying 8 by I we have 8 combinations.

(3) A saint in Perfect vow stage binding 28 C with 8 combinations ascends to Perfect vow, and binds 31 C.T.A with one combination. Thus we have 8 × 1 = 8 combinations.

(4) A saint in Perfect vow stage binding 29 C.T with one combination dies and is born as Vowless celestial and binds 30 H.D.T with 8 combinations. Thus we have I × 8 = 8 combinations.

(5) A saint in Imperfect vow stage binding 29 C.T with 8 combinations ascends to Perfect vow and binds 31 C.T.A with one combination; thus we have 8 × I = 8 combinations.

(6) A saint in Perfect vow stage binding 30 C.A with one combination again binds 31 C.T.A. with one combination; thus we have 1 × 1 = I combination.

(7) A saint in New-Thought-Activity stage binding I with I combination, descends to lower parts of the same stage or to perfect vow and binds 28 C with I combination or

(8) 29 C.T with I combination or

(9) 30 C.A with 1 combination or

(10) 31 C.T a with 1 combination. Thus we have 1 combination in each of the above conditions, (7), (8), (9), (10).

Adding 8 + 8 + 8 + 8 + 8 + 1 + 1 + 1 + 1 + 1 we have 45 combinations. The repeated combinations are with reference to bondage of 28 C with one combination, and binding 29 C.T or 30 C.A or 31 C.T.A, each with one combination in this same perfect vow stage.

The above statements may be verified at a glance, as shown below:—

Stages.	VI	VII	VII	IV	VII	VII	VII	VII	VII	VII
Bondage Places	29	30	31	30	31	31	28	29	30	31
Combinations. ...	8	1	1	8	1	1	1	1	1	1
Combinations ...	1	8	8	1	8	1	1	1	1	1
Bondage Places...	28	28	28	29	29	30	1	1	1	1
Stages. ..	VII	VII	VI	VII	VI	VII	VIII	VIII	VIII	VIII

By Multiplying the combinations in the upper with those in the lower line we have 8+8+8+8+8+1+1+1+1+1=45 combinations in all

इगिविहिगिगि खखतीसे दस णव णवडधियवीसमट्ठविहं ।
देवचउक्केक्के अपमत्तप्पदरछत्तीसा ॥ ५७८ ॥
एकद्विद्विकमेकखखत्रिंशत् दशनव नवाष्टाधिकविंशमष्टविधम् ।
देवचतुष्कमेकैकेन अप्रमत्तापतरषट्त्रिंशत् ॥ ५७८ ॥

578. (Binding) thirty with one, one, zero, zero, each with one combination, and (then binding) twenty, with ten, nine, nine and eight each with 8 combinations, (and binding) four places with celestial, each with one combination; then binds only one with one combination. (Thus there are) thirty six Decreasing (Combinations) in Perfect stage.

Commentary.

(1) A saint in seventh stage binding 31 C. T. A. with 1 combination, dies and comes to 4th stage of a celestial and binds 30 H.D.T. with 8 combinations; thus the Increasing combination are 1 × 8 = 8.

(2) The same saint binding 31 C. T. A. with 1 combination descends to the sixth stage, and binds 29 C. T. with 8 combinations thus we have 1 × 8 = 8 combinations.

(3) The same saint binding 30 C. A. with 1 combination descends to the 6th stage, commences binding Tirthankara Karma, and then binds 29 C. T. with 8 combinations; thus we have 1 × 8 = 8 combinations.

(4) The same saints binding 30 C. A. with 1 combination descends to the 6th and binds 28 C. with 8 combinations, thus we have 1 × 8 = 8 combinations.

(5) The same saint goving to the 8th stage while binding 28 C. 29 C. T, 30 C. A. and 31 C. T. A. in lower parts each with 1 combination, ascends to the 7th part and binds only 1 Fame with one combination, thus there are 4 combinations.

Adding them all together we have 8 + 8 + 8 + 8 + 4 = 36 Decreasing combinations in Perfect vow stage, as shown below:—

Stages.	...	IV	VI	VI	VI	VII	VII	VII	VII
Bondage Places.	...	30	29	29	28	1	1	1	1
Combinations.	...	8	8	8	8	1	1	1	1
Combinations.	...	1	1	1	1	1	1	1	1
Bondage Places.	...	31	31	30	30	28	29	30	31
Stages.	...	VII	VII	VII	VII	VII	VII	VII	VII

Thus we have 8×1+8×1+8+1+8×1+1×1+1×1+1×1×1+1 = 36 Decreasing combinations.

The total of Increasing and Decreasing divisions in perfect vow stage are the steady combinations *i. e.*, 45 + 36 = 81.

सव्वपरट्ठाणेण य अयदपमत्तिदरसव्वभंगा हु ।
मिच्छस्सभंगमज्झे मिलिदे सव्वे हुवे भंगा ॥ ५७९ ॥
सर्वपरस्थानेन च अयतप्रमत्तेतरसर्वभङ्गा हि ।
मिथ्यस्य भङ्गमध्ये मिलिते सर्वे भवन्ति भङ्गाः ॥ ५७९ ॥

579. With reference to (own-place, other place or) altogether-other-place, all the combinations of Vowless and Perfect vow being added to the combinations of Wrong belief form all combinations (Increasing, Decreasing etc.)

Commentary.

All combinations of body-making-Karma are shown below in the Table.

Table 37 of all the combinations of bondage-places in the body-making Karma.

Satges	Increasing Combinations.	Decreasing Combinations.	Steady Combinations.	Indescribable Combinations.	Refer to verses. Numbered.
I. Wrong Belief	4,46,09,635	4,46,09,435	8,92,18,870	...	565,569,571
IV. Vowless	36,992	72	37,046	...	574,575
VII. Perfect Vow	45	36	81	...	577,578
XI. Subsided Delusion.	...	...	17	17	582
Total ...	4,46,46,472	4,46,09,543	8,92,56,032	17	Grand Total. 17,88,12,064

भुजगारा अप्पदरा हवंति पुव्ववरठाणसंताणे ।
पयडिसमोऽसंताणोऽपुणरुत्तोत्ति य समुद्दिट्ठो ।। ५८० ।।
भुजाकारा अल्पतरा भवन्ति पूर्वापरस्थानसंताने ।
प्रकृतिसमः असंतानोऽपुनरुक्त इति च समुद्दिष्टः ।। ५८० ।।

580. (Binding a large number of sub-classes) in another spiritual stage (after binding a smaller number) previous to that stage, (and binding a large number previously and a smaller thereafter in another stage) are (respectively called) Increasing and decreasing (bondages). Repeated (bondage) is said to be that where the number of sub-classes remains the same, but same (sub-classes) do not continue (to be bound).

Commentary.

To take an example of repeated bondage place.

29 sub-classes can be bound as 29 H. D. *viz.*, without Tirthankara but with bone Karma, and also as 29 C. T. namely with Tirthankara without bone Karma.

भुजगारे अप्पदरेऽवत्तव्वे ठाइदूण समबंधो ।
होदि अवट्ठिदबंधो तब्भंगा तस्स भंगा हु ॥ ५८१ ॥
भुजाकारानल्पतरानवक्तव्यान् स्थापयित्वा समबन्धः ।
भवति अवस्थितबन्धः तद्भङ्गाः तस्य भङ्गा हि ॥ ५८१ ॥

581. Taking into consideration the Increasing, Decreasing and indescribable (bondages); (all of them) are steady bondages on account of being equally bound (for more than one instant). (Therefore the aggregate of) their combinations is (equal to) (steady) combinations.

पडिय मरियेक्कमेक्कूणतीस तीसं च बंधगुवसंते ।
बंधो दु अवत्तव्वो अवट्ठिदो बिदियसमयादी ॥ ५८२ ॥
पतित्वा मृत्वा एकमेकोनत्रिंशत् त्रिंशच्च बन्धकोपशान्ते ।
बन्धस्तु अवक्तव्य अवस्थितो द्वितीयसमयादिः ॥ ५८२ ॥

582. (A saint) in subsided delusion (not binding any sub-class of body-making Karma), descends (to 10th,) (and) binds one (Fame Karma); (if he) dies, (he binds) twenty-nine or thirty (sub-classes each with 8 combinations). (Thus there are seventeen) Indescribable-bondage (combinations); (the same are) the steady ones, (because they are bound) in second instant, and further.

Commentary.

As has been shown in table No. 37, there are 17 Indescribable and 17 Steady Bondage-combination in the 11th stage. A saint in the 11th stage does not bind any body-making sub-class. But this is a stage from which there is no progress. He must come back to 10th or to 4th stage on death. If he descends to 10th, he will bind one Fame Karma with one combination. (Vide Table to verse 587). If he dies, and comes to 4th vowless stage, then he will bind 29 H. D. or 30 H. D. T. each with 8 combinations. Thus there are 17 Indescribable combinations. As they can continue for more than one instant, steady combination are also seventeen.

End of description of Bondage of Body-making Karma.

NOTE:—Operative places of Body-making Karma are described in the following:—

विग्गहकम्मसरीरे सरीरमिस्से सरीरपज्जत्ते ।
आणावचिपज्जत्ते कमेण पंचोदये काला ॥ ५८३ ॥

विग्रहकार्मणशरीरे शरीरमिश्रे शरीरपर्याप्ते ।
आनवचः पर्याप्ते क्रमेण पञ्च उदये कालाः ॥ ५८३ ॥

583. (There are) gradually five periods of operation (of body making Karma). (1) during transmigration, having Karmic body vibration, (2) during mixed body vibration, (3) during completion of bodily developement, (4) on completion of respiration development, and (5) (on completion of) speech (developement till the end of life).

Commentary.

There are variations of the number of sub-classes operating at a particular time. Five different periods have been taken into consideration as below:—

(1) A soul going from one body to another has a transmigration period with Karmic body vibrations. This kind of vibration is also found during 3 out of 8 instants of Omniscient overflow, though there is no transmigration.

(2) When a soul reaches a nucleus, it begins to complete its capacity of development, which is of 6 kinds in a rational being *i.e.*, (1) assimilative, (2) body, (3) sense, (4) respiration, (5) speech, (6) and mind (vide Jiva Kanda Chapter III). Each capacity is to be completed within an Antar-muhurta; and the period for the completion of all six dovelopments does not exceed one Antar-Muhurta. They are gradually completed. So the second period of operation of Body-making Karma is taken to be from the first instant of conception to the instant preceding the completion of Body-development capacity.

(3) On completion of bodily capacity till the instant preceding completion of respiration capacity. This third period lasts for an Antar-muhurta.

(4) On completion of respiration capacity to the instant preceding completion of speech capacity. The fourth period has also a duration of an Antar-Muhurta.

(5) The 5th period extends to the whole life time. It commences from the instant of completion of speech capacity.

एक्कं व दो व तिण्णि व समया अंतोमुहुत्तयं तिसुवि ।
हेट्ठिमकालूणाओ चरिमस्स य उदयकालो दु ॥ ५८४ ॥
एको वा द्वौ वा त्रयो वा समया अन्तर्मुहूर्तकः त्रिष्वपि ।
अधस्तनकालोनः चरमस्य च उदयकालस्तु ॥ ५८४ ॥

584. Period of operation (during transmigration is) one or three instants. In each of the other three one Antar-Muhurta. In the last, (whole life time) minus the (aggregate) period of the proceding (four conditions).

सवापज्जत्ताणं दोण्णिवि काला चउक्कमेयक्खे ।
पंचवि होंति तसाणं आहारस्सुवरिमचउक्कं ॥ ५८५ ॥
सर्वापर्याप्तानां द्वावपि कालौ चतुष्कमेकाक्षे ।
पञ्चापि भवन्ति त्रसानामाहारस्योपरिमचतुष्कम् ॥ ५८५ ॥

585. There are only (the first) two periods of operation in all the totally-undevelopable souls, the (first) four among the one-sensed, while the five in mobiles; the last four in assimilative body.

Commentary.

(1) All undevelopable souls have only two periods of operation (1) transmigration period (2) Mixed-Body vibration period; because they die before completing the capacities.

(2) One sensed beings cannot have speech development period. They have four periods only. (1) transmigration (2) Mixed-body vibration (3) completion of bodily development (4) completion of respiration development. Of course their fourth period or operation will last till their whole life.

(3) Mobiles have all the five periods of operation.

(4) Saints in Assimilative body in 6th stage do not have transmigration period.

कम्मोरालियमिस्सं ओरालुस्सासभास इति कमसो ।
काला हु समुग्घादे उवसंहरमाणगे पंच ॥ ५८६ ॥
कर्मौदारिकमिश्रमौदारिकोच्छ्वासभाषेति क्रमशः ।
काला हि समुद्घाते उपसंहरमाणके पञ्च ॥ ५८६ ॥

586. During withdrawing (soul-spatial Units) in (Omniscient) overflow, (there are) gradually (five) periods—(1) Karmic (vibratory), (2) Physical mixed (vibratory), (3) Physical (vibratory), (4) Respiration and (5) Speech.

ओरालं दंडदुगे कवाडजुगले य तस्स मिस्सं तु ।
पदरे य लोगपूरे कम्मे व य होदि णायव्वो ॥ ५८७ ॥

औदारिकं दण्डद्विके कपाटयुगले च तस्य मिश्रं तु ।
प्रतरे च लोकपूरे कर्मणि वा च भवति ज्ञातव्यः ॥ ५८७ ॥

587. There is physical (vibratory period) during the two stick-like (Danda) (overflows, expanding and withdrawing the spatial units), mixed (vibratory period) in the two door-like (Kapata) (overflows in both the conditions); and only Karmic (vibratory period) in the (two) Sheet-like (Pratara), and in the full universal expansion (Lokapurna). Know this please.

Commentary.

During Omniscient overflow the spatial units of the soul expand; in the first instant, they take the form of a long stick, the expansion is linear; in the second instant they become door-like; the expansion is in two dimensions but limited; in third instant they spread like sheet occupying the universe except the area of the three kinds of atmosphere surrounding the universe; in fourth instant, they occupy the whole universe; in 5th instant they withdraw themselves into sheet form; in sixth instant, they further withdraw into door-form; in seventh instant, they become like a stick, and in eighth instant, they assume the form of the body of the omniscient. When the spacial units are in form of stick whether in expansion or withdrawal, there is physical body vibration. When they are in door form in both the conditions, there is physical mixed vibration. When they are in sheet form either expanding or withdrawing or when occupying the whole universe there is Karmic body Vibration. When they are in the original body they are like a developable five-sensed soul.

णामधुवोदयबारस गइजाईणं च तसतिजुम्माणं ।
सुभगादेज्जजसाणं जुम्मेक्कं विग्गहे वाणू ॥ ५८८ ॥
नामध्रुवोदयद्वादश गतिजातीनां च त्रसत्रियुग्मानाम् ।
सुभगादेययशसां युग्मैकं विग्रहे वानुः ॥ ५८८ ॥

588. During transmigration (period, when a soul goes with turnings) (there is operation of twenty-one sub-classes of) Body making Karma; *i. e.*, twelve steady operative (namely, electric and Karmic bodies, colour etc., four, steady and unsteady, beautiful and ugly, not-heavy-light, and formation) one (out of four) conditions, (five) genuses, and (one) three pairs of mobile (immobile, gross-fine, and undevelopable-developable); and (one) of the pairs

of amiable, (not-prepossessing) impressive (-non-impressing), and fame (-notoriety), (and one of four) migratory forms.

Commentary.

When a soul goes direct to another condition, without any turnings, it has operation of 24, and not of 21, as stated in the verse following.

मिस्सम्मि तिअंगाणं संठाणाणं च एगदरगं तु ।
पत्तेयदुगाणेक्को उवघादो होदि उदयगदो ॥ ५८९ ॥
मिश्रे त्र्यङ्गानां संस्थानानां च एकतरकं तु ।
प्रत्येकद्विकयोरेकः उपघातो भवति उदयगतः ॥ ५८९ ॥

589. During (period of) mixed (body vibration), there is operation of (twenty-four *i. e.*, deducting migratory form from the above said twenty-one, and adding) one of three bodies (physical, fluid, and assimilative), (one) of 6 figures, one of the two individual (and common), and self-destructive.

तसमिस्से ताणि पुणो अंगोवंगाणमेगदरगं तु ।
छण्हं संहडणाणं एगदरो उदयगो होदि ॥ ५९० ॥
परघादमंगपुण्णे आदावदुगं विहायमविरुद्धे ।
सासवची तप्पुण्णे कमेण तित्थं च केवलिणि ॥ ५९१ ॥ जुम्मं ।
त्रसमिश्रे तानि पुनः अङ्गोपाङ्गानामेकतरकं तु ।
षण्णां संहननानामेकतरमुदयकं भवति ॥ ५९० ॥
परघातमङ्गपूर्णे आतापद्विकं विहायोऽविरुद्धे ।
श्वासवची तत्पूर्णे क्रमेण तीर्थं च केवलिनि ॥ ५९१ ॥ युग्मम् ।

590-591. During mixed (body vibration of) the mobiles, the aforesaid (4 sub-classes), with one (of three) limbs and minor limbs and one of six bones operate. Other-destructive, the two Hot (and cold)-light, (one of two) movements (operate) on completion of bodily (capacity); Respiration and any of two Voices also on completion of that (bodily capacity). Tirthankara (operates) in omniscient only.

वीसं इगिचउवीसं तत्तो इगितीसओत्ति एयधियं ।
उदयट्ठाणा एवं णव अट्ठ य होंति णामस्स ॥ ५९२ ॥

विंशमेकचतुर्विंशं तत एकत्रिंशदिति एकाधिकम्।
उदयस्थानान्येवं नवाष्ट च भवन्ति नाम्नः ॥ ५९२ ॥

592. (There) are (twelve) operation places of body-making Karma. (They are) of twenty, (twenty) one, twenty-four and (successively) increasing by one till thirty-one, and of nine and eight.

चदुगादिया एइंदी विसेसमणुदेवणिरयएइंदी ।
इगिबितिचपसामण्णा विसेससुरणारगेइंदी ॥ ५९३ ॥
सामण्णसयलवियलविसेसमणुस्ससुरणारया दोण्हं ।
सयलावियलसामण्णा सजोगपंचक्खावियलया सामी ॥५९४ युग्मम्।

चतुर्गतिका एकेन्द्रिया विशेषमनुदेवानिरयैकेन्द्रियाः ।
एकद्वित्रिचपसामान्या विशेषसुरनारकैकेन्द्रियाः ॥ ५९३ ॥
सामान्यसकलविकलविशेषमनुष्यसुरनारका द्वयोः ।
सकलविकलसामान्याः सयोगपञ्चाक्षविकलकाः स्वामिनः ५९४युग्मम्

593-594. Possessors (of the eleven operation places from twenty-one to eight are respectively) (1) beings of four conditions (2) one-sensed, (3) special human, celestial, hellish and one-sensed, (4) ordinary one, two, three, four and five (-sensed), (5) special (humans) celestial, hellish and one-sensed (6) and (7) ordinary (men), all and not-all-(sensed), special men, celestial and hellish, (8) all and not-all (sensed) and ordinary (men) (9) vibrating (omniscients), five (sensed) and not-all-sensed, and (10) and (11) (non-vibrating omniscient).

Commentary.

Possessors of different operative places are explained as below:—

(1) Operative place of 21. It is possible in transmigratory condition of all the four kinds of existences, when souls go with turnings from one life to another, but not direct. Also in Tirthankara with Karmic vibration. The 21 sub-classes are:—the twelve ever-operative *i. e.*, electric and Karmic bodies, four colour etc., steady and unsteady, beautiful and ugly, not-heavy-light, formation; one of four conditions, one of five kinds of genus, one of mobile and immobile, one of gross and fine, one of developable and undevelopable, one of amiable and non-prepossessing, one of impressive and non-impressive,

and one of fame and notoriety, and one of four migratory forms. In Tirthankaras, Tirthankara will operate instead of migratory sub-class form.

(2) Operative place of 24. This is possible in undevelopable condition with mixed body vibration in one-sensed only.

The sub-classes are the above 21 minus 1 migratory form and plus one of three bodies, one of 6 figures, one of individual and common and 1 self-destructive.

(3) Operative place of 25. It has three variations:—

(a) Adding other-destructive to the above 24, they operate in one sensed on completion of bodily development capacity.

(b) Adding assimilative limbs to the above 24, they operate in saint producing assimiiative body during its mixed vibration.

(c) Adding fluid limbs to the above 24, they operate in fluid body mixed vibration period of celestials and hellish.

(4) Operative place of 26. They have 3 variations.

(a) Add hot or cold-light to 25 (a). They operate on completion of bodily capacity in one-sensed.

(b) Add respiration to 25 (a). They operate on completion of respiration capacity in one-sensed.

(c) Add physical limbs and one of six kinds of bones to the above 24. They operate in two to five-sensed sub-humans, ordinary humans, and in both the door-like overflows of ordinary omniscients with physical mixed vibration.

(5) Operative place of 27. There are four variations.

(a) Adding to the above 24, Assimilative limbs, Other-destructive, Graceful movement—the 27 are operative in a saint of 6th stage on completion of capacity of Assimilative body.

(b) Add Tirthankara Karma to the above 26, in (4) c in both the door-like overflow of omniscients. These 27 are operative in a Tirthankara in the stage of omniscient overflow.

(c) Adding to the above 24, fluid limbs, Other-destructive. Graceful movement for celestials, and awkward movement for the hellish, these 27 are operative in celestial, and hellish beings, on completion of their bodily capacity.

(d) Addidg to the above 24, Other-destructive, one of the two, hot-and-cold-light, and respiration, these 27 are operative in one-sensed on completion of respiration capacity.

(6) Operative place of 28. There are three variations.

(a) Adding to the above 24, Physical limbs, one of 6 bones; other-destructive and one of two movements—these 28 are operative in ordinary humans, in an omniscient entering his own body after overflow, and in two-to-5-sensed, on completion of bodily capacity.

(b) Adding to the above 24, Assimilative limbs, Other-destructive, Graceful movement, and Respiration, these 28 are operative in a saint with Assimilative body, on completion of Respiration capacity.

(c) Adding to the above 24, fluid limbs, Other-destructive, one of two Movements, and Respiration -these 28 are operative in celestials and hellish beings, on completion of respiration capacity.

(7) Operative place af 29. There are six variations.

(a) Adding to the 28 in 6 (a) Respiration, these 29 are operative in ordinary humans and in an omniscient entering his own body after overflow, on completion of respiration capacity.

(b) Adding to the above 24, Physical limbs, one of 6 Limbs, Other-destructive, one of two Movements, Cold-light; these 29 are operative in two-to-5-sensed, on completion of bodily capacity.

(c) Adding to the above 24, Physical limbs, one of 6 Bones, Other-destructive, one of two Movements, and Respirations, these 29 are operative in 2-to-5-sensed, on completion of respiration capacity.

(d) Adding to the above 24, Physical limbs, the highest Bone, Other-destructive, Graceful movement and Tirthankara; These 29 are operative in a Tirthankara with omniscient over-flow on completion of bodily capacity.

(e) Adding to the above 24, Assimilative-limbs, Other-destructive, Graceful movement, Respiration and Sweet voice, these 29 are operative in a saint with Assimilative body, on completion of speech capacity.

(f) Adding to the 28 in 6 (c), Sweet voice in Celestials, and harsh voice in hellish-beings, these 29 are operative in celestials and hellish, on completion of speech capacity.

(8) Operation place of 30. It has four variations:—

(a) Adding to the above 24, Physical limbs, one of 6 Bones, Other-distructive, one of two Movements, Respiration, and Cold-light, these 30 are operative in 2-to-5-sensed, on completion of Respiration capacity.

(b) Adding to the above, 30 any of two voices, and deducting Cold-light, these 30 are operative, in ordinary human and 2-to-5-sensed, on completion of speech capacity.

(c) Adding to the above, 24, Physical limbs, the first Adamantine bones, Other-destructive, Graceful movement, Respiration and Tirthankara, these 30 are operative in a Tirathankara with Omniscient overflow, on completion of respiration capacity.

(d) Deducting Tirathankara from the above, and adding one of two Voices-these 30 are operative in ordinary omniscients with overflow, on completion of speech capacity.

(9) Operative place of 31. It has two variations.

(a) Adding to 30 (d), Tirthankara, these 31 are operative in Tirthankara, on completion of speech capacity.

(b) Adding to the above 24, Physical limbs, one of 6 Bones, Other-destructive, Cold-light, and one of two Movements, Respiration, and one of two Voices.........these 31 are operative in 2-to-5-sensed, on completion of speech capacity.

(10) Operative places of 20. Deducting Tirthankara, from 21 above relating to Tirthankara, these 20 operate in ordinary Omniscient overflow with Karmic vibration.

(11) Operative place of 9. See verse 589.

Human candition, 5-sensed, Mobile, Gross, Developable, Amiable, Impressive, Fame and Tirthankara. They operate in the 14th stage of Tirthankara.

(12) Operative place of 8. The above 9, minus Tirthankara, these 8 operate in the 14th stage of an ordinary omniscient.

पगे इगिवीसपणं इगिछव्वीसट्ठवीसातिरिणा णरे ।
सयले वियलेवि तहा इगितीसं चावि वाचिठाणे ॥ ५९५ ॥
सुरणिरयविसेसणरे इगिपणसगवीसातिरिणा समुघादे ।
मणुसं वा इगिवीसे वीसं रूवाहियं तित्थं ॥ ५९६ ॥
वीसदु चउवसिचऊ पणछव्वीसादिपंचयं दोसु ।
उगुतीसाति पणकाले गयजोगे होंति णव अट्ठं ॥५९७॥ विसेसयं
एकस्मिन्नेकविंशतिपञ्च एकषड्विंशाष्टविंशत्रीणि नरे ।
सकलेविकलेपि तथा एकत्रिंशत् चापि वचःस्थाने ॥ ५९५ ॥
सूरनिरयविशेषनरे एकपञ्चसप्तविंशत्रीणि समुद्धाते ।
मनुष्य वा एकविंशे विंशं रूपाधिकं तीर्थम् ॥ ५९६ ॥

विंशत्रिकं चतुर्विंशचतुष्कं पञ्चषड्विंशादिपञ्चकं तुर्यौः ।
एकोनत्रिंशात्रिकं पञ्चकालेषु गतयोगे भवन्ति नवाष्ट ५९७ विशेषंक

595-596-597. During the (aforesaid) five periods, (respectively there) are five (operative places) from twenty-one (to twenty-seven) in one-(sensed); of twenty-one; (twenty-six) and three from twenty-eight (*i. e.*, 28, 29, 30), in humans; the same as well of thirty-one during speech completion, in all-(sensed) and not-all-sensed (sub-humans); of twenty-one, (twenty)-five and three from (twenty)-seven (*i. e.*, 27, 28 and 29), in celestial, hellish and special humans; of twenty in (ordinary omniscient over-flow like twenty-one of human (deducting Tirthankara), but in Tirthankara (over-flow) that one is to be added; the two of twenty (and twenty-one respectively in omniscient with Karmic vibration, and in Tirthankara); of twenty-one (in transmigration); the four, of twenty-four (25, 26 and 27) (in mixed body vibration); five (each) of twenty-five (26, 27, 28 and 29) and (twenty)-six (27, 28, 29 and 30) in the two (*i. e.*, bodily and respiration completion respectively), three of twenty-nine (30, and 31) respectively, three of twenty-nine (30 and 31 in speech vibration); of nine and eight in non-vibrating (omniscient).

Commentary.

The purport of these verses is shown in the Table below:—

Table 38, showing Operative Places of Body-Making. Karma.

Five Periods.	Possessors.							
	One-sensed.	Celestials.	Hellish.	2 to 5 sensed Sub Human.	Humans.	Ordinary Omniscient	Tirthankara.	Saint, Assimilative.
Karmic Vibratory.	21	21	21	21	21	20	21	*Nil.*
Bodily Mixed.	24	25	25	26	26	26	27	25
Completion of Bodily development.	25 an 26	27	27	28 and 29	28	28	29	27
Completion of Respiration Development.	26 and 27	28	28	29 and 30	29	29	30	28
Completion of speech development.	*Nil.*	29	29	30 and 31	30	30	31	29
Without Vibrations.	...	...	...	...	...	8	9	...

गयजोगस्स य बारे तदियाउगगोद इदि विहीणेसु ।
णामस्स य णव उदया अट्ठेव य तित्थहीणेसु ॥ ५९८ ॥
गतयोगस्य च द्वादश तृतीयायुष्कगोत्रमिति विहीनेषु ।
नाम्नः नव उदया अष्टैव च तीर्थहीनेषु ॥ ५९८ ॥

598. Deducting the third (Feeling Karma), Age and Family from the twelve, the (remaining) nine (sub-classes) of Body-making Karma, as well as eight without Tirthankara, are operative in the non-vibrating stage.

संठाणे संहडणे विहायजुम्मे य चरिमचदुजुम्मे ।
अविरुद्धेक्कदरादो उदयट्ठाणेसु भंगा हु ॥ ५९९ ॥
संस्थाने संहनने विहायोयुग्मे च चरमचतुर्युग्मे ।
अविरुद्धैकतरस्मात् उदयस्थानेषु भङ्गा हि ॥ ५९९ ॥

599. Because of (operation of) a consistent one of (6) Figures, (6) Bones, two Movements, and the last four pairs (of Amiable, Voice, Impressive and Fame), combinations certainly (exist) in operative-places.

Commentary.

Because of operation of any one of 6 figures etc., there will be 6 × 6 × 2 × 2 × 2 × 2 × 2 = 1152 combinations.

तत्थासत्था णारयसाहारणसुहुमगे अपुण्णे य ।
सेसेगविगलऽसण्णीजुदठाणे जसजुगे भंगा ॥ ६०० ॥
तत्राशस्ता नारकसाधारणसूक्ष्मके अपूर्णे च ।
शेषैकविकलासंज्ञियुतस्थाने यशोयुग्मे भङ्गाः ॥ ६०० ॥

600. Out of the above, only bad ones (operate) in hellish, Common (vegetable), Fine (one-sensed) and undevelopables; (therefore each has only one combination), but in (operative) places of the remaining one-(sensed), not-all-(sensed) and irrational five-(sensed), (of the pairs) all are bad, except the pair of Fame. (So there are two) combinations (in each).

सण्णिम्मि मणुस्सम्मि य ओघेक्कदरं तु केवले वज्जं ।
सुभगादेज्जजसाणि य तित्थजुदे सत्थमेदीदि ॥ ६०१ ॥

संज्ञिनि मनुष्ये च ओघैकतरं तु केवले वज्रम् ।
सुभगादेययशांसि च तीर्थयुते शस्तमेतीति ॥ ६०१ ॥

601. All (the 1152 combinations are possible) in rational (sub-humans) and humans on account of (operation of) any one (of 6 figures etc.); while in Omniscient, Adamantine, Amiable, Impressive and Fame (are operative, therefore there are 24 combinations on account of 6 figures and 2 pairs of Movement and Voice); but in Tirthankara (all the Agreeable ones are operative, (so there is only one combination).

देवाहारे सत्थं कालवियप्पेसु भंगमाणेज्जो ।
वोच्छिण्णं जाणित्ता गुणपडिवण्णेसु सव्वेसु ॥ ६०२ ॥
देवाहारे शस्तं कालविकल्पेषु भङ्ग आनेयः ।
व्युच्छिन्नं ज्ञात्वा गुणप्रतिपन्नेषु सर्वेषु ॥ ६०२ ॥

602. (Only) one combination should be taken during all periods in Celestials and Assimilative (saints); as all the agreeable (ones are operative). Having known (sub-classes) ceasing to operate), (combinations can be known) in all the spiritual stages.

वीसादीणं भंगा इगिदालपदेसु संभवा कमसो ।
एक्कं सट्ठी चेव य सत्तावीसं च उगुवीसं ॥ ६०३ ॥
वीसुत्तरछच्चसया बारस पणणउदीहिं संजुत्ता ।
एक्कारससयसंखा सत्तरससयाहिया सट्ठी ॥ ६०४ ॥
ऊणत्तीससयाहियएक्कावीसा तदोवि एकट्ठी ।
एक्कारससयसहिया एक्केक्क विसरिसगा भंगा ६०५ विसेसयं
विंशादीनां भङ्गा एकचत्वारिंशत्पदेषु संभवाः क्रमशः ।
एकः षष्टिः चैव च सप्तविंशं च एकोनविंशम् ॥ ६०३ ॥
विंशोत्तरषट् च शतानि द्वादश पञ्चनवतिभिः संयुक्ताः ।
एकादशशतसंख्या सप्तदशशताधिकाः षष्टिः ॥ ६०४ ॥
एकोनत्रिंशच्छताधिकैकविंशं ततोपि एकषष्टिः ।
एकादशशतसहिता एकैकं विसदृशका भङ्गाः ॥६०५॥ विशेषकम्

603-604-605. During forty-one grades (of souls), combination in (operative places of) twenty etc., respectively, possible are

one, sixty, twenty-seven, nineteen, six hundred and twenty, twelve, eleven hundred and seventy five, seventeen hundred and sixty, twenty-nine hundred and twenty-one, eleven hundred and sixty-one, one, and one. (All) unrepreated combinations (are 7758).

Commentary.

7758 combinations in operative places of Body-making Karma are shown as below :—

(1) Operative place of 20 has only one combination. It is operative in ordinary Omniscients, during Karmic vibration, in sheet-like and Universal overflow.

(2) Operative-place of 31 has 60 combinations.

- (*a*) During transmigration to celestial condition in Karmic vibration it has only 1
- (*b*) Tirthankara during omniscient overflow has ... 1
- (*c*) During Transmigration to human condition in Karmic vibration, owing to variation of 8 pairs of Amiable, Impressive and Fame 8
- (*d*) During transmigration to rational sub-humans, the same 8
- (e) During two-sensed to irrational five-sensed, each of the four in Karmic vibration has two combinations owing to pair of Fame etc. 8
- (*f*) Gross earth bodied, water-bodied, fire-bodied, air-bodied and Individual vegetables, each of these five, in Karmic vibration, has 2 combinations owing to pair of Fame etc., *i. e.* 6
- (*g*) Fine earth, water, fire, air, Common vegetable, fine and gross both, each of these six in Karmic vibration has only one combination *i. e,* 6
- (*h*) Hellish beings in Karmic vibration have only ... 1
- (*i*) Totally undevelopable beings of 17 kinds from Fine Earth etc., to human, each has one combination thus 17

Total Combinations ... 60

(3) Operation place of 24 has 27. They are in mixed body vibrations :—

- (a) Gross earth, water, fire, air and Individual vegetables, each of five, owing to variation of 1 pair of Fame, has two combinations. Thus there are 10

(*b*) Fine earth, water, fire, air, Common vegetable both fine and gross, each of these six has one combination 6
(*c*) Each of the above-said 11 beings in their totally undevelopable condition has 1 combination thus ... 11

Total ... 27

(4) Operative place of 25 has 19.
(*a*) Celestials have 1
(*b*) Hellish have 1
(*c*) Assimilative saints have 1
(*d*) Each of Gross earth, water, fire, air and Individual Vegetable, has 2 combinations, owing to pair of Fame etc., on bodily development. thus 10
(*e*) Each of the 6 Fine earth, water, fire, air and fine and gross Common vegetables, has only one combination 6

Total ... 19

(5) Operative-place of 26 has 620.
(*a*) Two sensed to irrational five-sensed, during Mixed body vibration period, each of 4 has 2 combinations owing to pair of Fame etc., thus 8
(*b*) Rational five-sensed sub-humans owing to variations of 6 bones, 6 figures, pairs of Amiable, Impressive, and Fame, have 6 × 6 × 2 × 2 × 2 ... 288
(*c*) Humans have the same 288
(*d*) Ordinary Omniscients in Overflow have 6 figures in variations 6
(*e*) Totally undevelopable earth, water, fire, air, common and individual vegetables, have each one. Thus ... 6
(*f*) Gross earth-bodied in bodily development have 2 combinations each with operation of Hot-light or Cold-light owing to pair of Fame etc. Thus ... 4
(*g*) Gross water and Individual vegetables in Bodily development, have each 2 combinations owing to pair of Fame 4
(*h*) Each of the 5 Gross earth, water, fire, air, and individual vegetables, during respiration development,

have 2 combinations owing to pair of Fame. Thus 10

(f) Each of the six, fine, earth, water, fire, air, and fine and gross common vegetables, in respiration period, has only one combination thus 6

Total ... 620

(6) Operative place of 27 has 12 combinations.

(a) During bodily mixed vibration in Tirthankara omniscient overflow there is 1

(b) Celestials in body development have 1

(c) Hellish in body development have 1

(d) Assimilative saints in body development have ... 1

(e) Gross earth-bodied, in respiration period, with Hot or Cold-light have each 2 combinations on account of pair of Fame 4

(f) Each of gross water, and Individual vegetables, in respiration period, has 2 combinations owing to Fame pair 4

Total ... 12

(7) Operation place of 28 has 1175 combinations:—

(a) Ordinary Omniscient, in overflow, during body development period, with reference to variation of 2 kinds of Movements and 6 figures have 2 X 6= 12

(b) Each of the humans and rational five-sensed, owing to variations in pairs of Amiable, Impressive, Fame, Movements, 6 figures and 6 bones (2×2×2×2×6×6) have 576 combinations. Both of them have ... 1152

(c) 2-sensed to irrational five-sensed have each 2 combinations owing to pair of Fame. Thus ... 8

(d) Celestials, hellish and Assimilative saints, each has 1 combination in respiration period ... 3

Total ... 1175

(8) Operation place of 29 has 1760 combinations:—

(a) Tirthankara omniscients in overflow during bodily development have 1

(b) Rational five-sensed with Cold-light like the above have 576

(c) Two-sensed to irrational 5-sensed with Cold-light have each 2 combinations with reference to Fame pair ... 8

(d) Ordinary omniscients in overflow, during respiration development, with reference to 6 Figures and 2 Movements have 12

(e) Humans and rational 5-sensed sub-humans, in respiration period, each has 576 as above ... 1152

(f) 2-sensed to irrational 5-sensed with Cold-light have each 2, owing to pair of Fame 8

(g) Celestials & hellish beings and Assimilative saints, in speech development, have each one 1 8

1160

(9) Operation place of 30 has 2921 combinations :—

(a) Tirthankara omniscient in overflow in respiration period has 1

(b) Rational sub-humans with Cold light as above have 576

(c) 2 to 5-sensed with Cold-light have, each, on account of Fame pair, 2 combinations. Thus ... 8

(d) Ordinary omniscients, in speech development, with reference to 6 Figures, 2 Movements and pair of Voices have 6 × 2 × 2= 24

(e) Humans, in speech development, on account of 6 figures × 6 bones × 2 Amiable Pair × 2 impressive pair × 2 Fame pair × 2 Movements × 2 Voices have 1152

(f) Rational sub-humans have also like the above ... 1152

(g) 2 sensed to irrational 5-sensed have each 2, owing to pair of Fame 8

2921

(10) Operative place of 31 has 1161 combinations.

(a) Tirthankaras have in speech development ... 1

(b) Rational five-sensed with Cold-light have like the above 1152

(c) 2 sensed to irrational 5-sensed have each 2 owing to Fame pair 8

1161

Tirthankaras with overflow have 1 repeated combination.

(11) Operative place of 9 has 1 in non-vibrating Tirthankaras.

(12) Operation place of 8 has 1 in non-vibrating ordinary Omniscients.

All taken together there are 7758 combinations as below

Places of	20	21	24	25	26	27	28	29	30	31	9	8
Combinations.	1	60	27	19	20	12	1176	1760	2921	1161	1	1

सामण्णकेवलिस्स समुग्घादगदस्स तस्स वाचि भंगा ।
तित्थस्सवि सगभंगा समेदि तत्थेक्कमवणिज्जो ॥ ६०६ ॥
सामान्यकेवलिनः समुद्घातगतस्य तस्य वचासि भङ्गाः ।
तीर्थस्यापि स्वकभङ्गाः समा इति तत्रैकोपनेयः ॥ ६०६ ॥

606. During their speech period, the (24) combinations (of operative place of 30) in ordinary omniscients (are the same as those) in overflow, Similarly (there is) equally (one) combination (of 31) in Tirthankaras (with or without overflow). Therefore (they) should not be counted.

णारयसण्णिमणुस्ससुराणं उवरिमगुणाण भंगा जे ।
पुणरुत्ता इदि अवणिय भणिया मिच्छस्स भंगेसु ॥ ६०७ ॥
नारकसंज्ञिमनुष्यसुराणामुपरितनगुणानां भङ्गा ये ।
पुनरुक्ता इति अपनीय भणिता मिथ्यस्य भङ्गेषु ॥ ६०७ ॥

607. Not counting repeated combinations in stages above (the first), in hellish, rationals, humans and celestials, the combinations in (the stages of) wrong belief have been described.

Commentary.

Combinations of operative places witn reference to 14 stages are described as below:—

(1) Wrong belief stage.

(a) Out of 60 combinations in place of 21, leaving 1 of Tirthankara there are 59

(b) All combinations of 24 27

(c) Out of 19 of 25 one combination of Assimilative saints should not be counted 18

(d) Out of 620 of 26, 6 of omniscients be deducted ... 614

(e) Out of 12 of 27, deducting 2 of Tirthankara saints, we have 10

(f) Out of 1176 of 28, taking away 12 of omniscients and 1 of saints we have 1162

(*g*) Out of 1760 of 29, taking away 1 of Tirthankara, 12 of ordinary omniscients and 1 of saints we have 1746

(*h*) Out of 2921 of 30, taking away 1 of Tirthankara, and 24 of ordinary omniscients, we have ... 2896

(*i*) Out of 1161 of 31 leaving one of Tirthankara we have 1160

7692

II. Downfall Stage.

1. Operation place of 21 has 31 combinations such:—

(a) Gross earth, water and individual vegetable during transmigration, has each, two, on account of Fame pair. Thus there are 6

(*b*) Two-sensed to irrational 5 sensed have, each, 2, owing to pair of Fame. Thus 8

(c) Rational sub-humans have, owing to 3 pairs of Amiable, Impressive and Fame have 8

(*d*) Humans like the above have 8

(e) Celestials have 1

31

(2) Operation place of 24 has 6 combinations.

(a) Gross Earth, Water, and Individual vegetables, owing to pair of Fame has each 2 combinations. Thus ... 6

(3) Operation place of 25 has in celestial 1

7

(4) Operative place of 26 has 584 combination as below :—

(a) 24 irrationals as in wrong belief 8

(*b*) Rationals, as in wrong belief 288

(c) Humans as in wrong belief 288

584

(5) Operations place of 29 has in celestials and hellish ... 2

(6) Operation place of 30 has ... ...

(a) Rational have, as in wrong belief 1152

(*b*) Humans as in wrong belief 1152

2304

Thus in downfall stage there are 31+6+1+584+2+2304 +1152 = 4080 combinations.

III. Mixed Stage.

(a) Operation place of 29 in celestials and hellish has ... 2

(*b*) Operation place of 30 in rationals, sub-humans and humans as above 2304

(e) Operation place of 31 in rationals, as above, has ... 1152

3458

IV. Wowless Stage.

(1) Operation place of 21 has 1 combination in each of four conditions thus 4

(2) Operation place of 25 with reference to first hell and celestials has 2

6

(3) Place of 26 has 37 combinations as below:—

(a) Rational five-sensed in Enjoyment region have operation of only agreeable ones as they have only ... 1

(b) Rational of Work-region owing to variations of 6 Figures and 6 Bones have 36

37

(4) Place of 27 in first hell and celestials has each 1, thus ... 2

(5) Place of 28 has 75 combinations as below:—

(a) Sub-humans of Enjoyment region, hellish of first hell, and celestials, have each 1 3

(b) Humans owing to variations of 6 Figures, 6 Bones and 2 Movements have 72

75

(6) Place of 29 has 26 combinations as below:—

(a) Sub-humans and humans of Enjoyment region have operation of good Karmas. Thus each has 1 combination 2

(b) Celestials and hellish, each has 1 combination ... 2

(c) Humans of Work-region have as above ... 72

76

(7) Place of 30 has 2305 combinations.

(a) Sub-humans of Enjoyment region have 1

(b) Rationals and humans of Work-region have each 1152 as in wrong belief 2304

2305

(8) Place of 31 has in rational sub-humans as in wrong belief 1152

Thus the total number of combinations in 4th stage is:—
4 + 2 + 37 + 2 + 75 + 76 + 2305 + 1152 = 3653.

V. Partial Vow Stage.

(1) Place of 30 in rational and humans each has 144 owing to variations in 6 Figures, 6 Bones 2 Movements and 2 Voices. Thus 6 × 6 × 2 × 2 × 2 288

(2) Place of 31 in rational sub-humans as above ... 144

432

VI. Imperfect Vow Stage.

(1) Place of 25 in Assimilative saints has 1
(2) Place of 27 in such saints 1
(3) Place of 28 in such saints 1
(4) Place of 29 in such saints 1
(5) Place of 30 has in saints owing to variations of 6 Figures 6 Bones, 2 Movements, and 2 Voices ... 144
... 148

VII. Perfect Vow Stage.

Place of 30 has the above 144

VIII. New Thought Activity.

Subsidential ladder—place of 30 has owing to variations of 6 Figures 3 Bones 2 Voices and 2 Movements 6 × 3 × 2 × 2 ... 72

Destructive ladder has place of 30 with variations in 6 Figures, 1 Bones, 2 Movements, 2 Voices. Thus 6 × 1 × 2 × 2 24

IX. Advanced Thought Activity

Subsidential ladder the same as above 72
Destructive ladder the same 24

X. Slightest Delusion.

Subsidential ladder the same 72
Destructive ladder the same 24

XI. Subsided Delusion.

As just above 24

XII. Delusion Less

As just above 24

XIII. Vibratory Omniscients.

(1) Place of 20 in overflow has 1
(2) Place of 21 with Tirthankara has 1
(3) Place of 26 in Physical Mixed owing to variations in 6 Figures has 6
(4) Place of 27 with Tirthankara has 1
(5) Place of 28 has owing to variation in 6 Figures and 2 Movements 12
(6) Place of 29 has 1 in Tirthankara and 12 in ordinary omniscients as above 13
(7) Place of 30 with Tirthankara has 1

(8)	Place of 31 with Tirthankara has	1
(9)	" 24 with reference to 6 Figures and 2 Voices and 2 Movements har 6×2×2....	24
	Total ...	60

XIV. Non-vibratory omniscients.

(1)	Place of 9 has	1
(2)	... 8 has	1
	Total. ...	2

Thus the total combinations in 14 stages, including those in the the subsidential and Destructive ladders in stages VIII, IX, and X are 7692 + 4080 + 3458 + 3658 + 432 + 148 + 144 + 72 + 72 + 72 + 72 + 24 + 24 + 24 + 24 + 60 = 2 = 20053.

अडवण्णा सत्तसया सत्तसहस्सा य होंति पिंडेण ।
उदयट्ठाणे भंगा असहायपरक्कमुद्दिट्ठा ॥ ६०८ ॥
अष्टपञ्चाशत् सप्तशतानि सप्तसहस्राणि च भवन्ति पिण्डेन ।
उदयस्थाने भङ्गा असहायपराक्रमोद्दिष्टाः ॥ ६०८ ॥

608. All the combinations in operative places (including the repeated ones) are seven thousand, seven hundred and fifty-eight as has been preached by (Lord Mahavira), possessor of unparallelled power.

See Commentary to Verses 603—605.

तिदुइगिणउदी णउदी अडचउदोअहियसीदि सीदी य ।
ऊणासीदट्ठत्तरि सत्तत्तरि दस य णव सत्ता ॥ ६०९ ॥
त्रिद्व्येकनवतिः नवतिः अष्टचतुर्द्व्यधिकाशीतिरशीतिश्च ।
एकोनाशीत्यष्टसप्तती सप्त सप्ततिः दश च नव सत्त्वानि ॥ ६०९ ॥

609. Existence places (of the Body-making-Karma are thirteen, namely places of) ninety-three, (ninety) two, (ninety)-one, ninety, eighty-eight, (eighty)-four, (eighty) two, eighty, seventy-nine, seventy-eight, seventy-seven, ten and nine (sub-classes).

सव्वं तित्थाहारुभऊणं सुरणिरयणरदुचारिदुगे ।
उव्वेल्लिदे हदे चउ तेरे जोगिस्स दसणवयं ॥ ६१० ॥
सर्वं तीर्थाहारोभयोनं सुरनिरयनरद्विचतुर्द्विके ।
उद्वेल्लिते हते चतुष्कं अयोगस्य योगिनः दशनवकम् ॥ ६१० ॥

610. (They are respectively) all, (all) minus Tirthankara, (all minus) assimilative two, (all minus) both (i. e., all minus Tirthankara and assimilative two), (ninety minus) celestial two being untwisted, (eighty-eight-minus) hellish four (being untwisted), (eighty-four-minus) human two (being untwisted), (then) four (places) i. e., ninety-three, ninety.two, ninety-one and ninety each) being reduced by thirteen (which are destroyed in the 9th spiritual stage), (and) ten and nine appertaining to non-vibrating (omniscients).

Commentary.

The thirteen existence places are mentioned below:—

(1) Where all the 93 sub-classes are found in existence in a soul.

(2) Where 92 exist, without Tirthankara Karma.

(3) Where 91 exist, after deduction of the Assimilative two from 93.

(4) 90 After substraction of Tirthankara and Assimilative two from 93.

(5) 88, after elimination of Celestial condition and Migratory form from the above 90.

(6) 84 after taking away Hellish condition and Migratory form, Fluid body and Fluid limbs from the above 88.

(7) 82, taking away Human condition and Migratory form from the above 84.

(8) 80, after substraction of 13 (which are destroyed in the 9th stage) from 93. Those 13 are Hellish condition and Migratory form, Sub-human condition and Migratory form, two-sensed to four-sensed, Cold and Hot-light, one-sensed, Common, Fine and Immobile (vide Verse. 338 of Karma Kanda).

(9) 79, after taking away Tirthankara from the above.

(10) 78, after taking away the above 13 and Assimilative two from 93.

(11) 77, after eliminating the above thirteen, Tirthankara and Assimilative two from 93.

(12) 10, viz., Human condition and Migratory form, Five-sensed, Amiable, Mobile, Gross, Developables, Impressive, Fame, and Tirthankara vide Verse 341.

(13) 9 viz., the above 10 minus Tirthankara.

गयजोगस्स दु तेरे तदियाउगगोदइदि विहीणेसु ।
दस णामस्स य सत्ता णव चेव य तित्थहीणेसु ॥६११॥

गतयोगस्य तु त्रयोदशसु तृतीयायुष्कगोत्रेतिविहीनेषु ।
दश नाम्नश्च सत्ता नव चैव च तीर्थहीनेषु ॥ ६११ ॥

611. Taking away the third (Feeling-Karma), Age and Family from the thirteen (sub-classes existing) in nonvibrating omniscient, there is existence of ten as well as of nine without Tirthankara (sub-class) of body-making Karma.

Commentary.

During the last instant of the 14th stage, 13 sub-classes remain in existence. In a Tirthankara out of these, 10 belong to Body-making Karma. Human age, High family and Feeling Karma, should be ignored, because they do not appertain to Body-making Karma. In an Ordinary non-vibrating omniscient, Tirthankara sub-class should not be taken into account, and only 9 will therefore be found in existence.

गुणसंजादप्पयडिं मिच्छे बंधुदयगंधहीणम्मि ।
सेसुव्वेल्लणपयडिं णियमेणुव्वेल्लदे जीवो ॥ ६१२ ॥
गुणसंजातप्रकृतिं मिथ्ये बन्धोदयगन्धहीने ।
शेषोद्वेलनप्रकृतिं नियमेनोद्वेलयति जीवः ॥ ६१२ ॥

612. A (wrong believing) soul, as a rule, untwists the sub-classes which come into existence while the attribute (of right belief is evolved), and these are not bound nor do they operate in wrong belief (stage). (He also untwists) the other (nine) untwisting sub-classes, as well.

Commentary.

All 13 untwisting sub-classes are untwisted during the wrong belief stage. Out of these, clouded-right-belief and right-belief-mixed-with-wrong-belief and the Assimilative two are neither bound, nor operative in the wrong belief stage.

When a soul acquires Subsidential-Right-belief, some matter of Wrong-belief-Karma takes the form of clouded-right-belief Karma and some of right-belief-mixed-with-wrong-belief. The one sub-class of Wrong-belief is then broken up into three sub-classes of the Right-belief-deluding Karma. The Mixed-belief Karma operates only in the third spiritual stage, while Clouded-right-belief in the 4th stage along with Destructive-subsidential right-belief. The two, Assimilative body and limbs, good sub-classes, are bound only in the 7th and 8th

stages and are operative only in the 6th stage. The remaining nine i. e., the Celestial Condition and Form, Hellish Condition and Form, Fluid body and Limbs, Hnman Condition and Form, and High Family are bound in wrong-belief stage and also operate therein. They can however be untwisted also in that stage. There are only 13 such sub-classes, the matter of which is untiwsted without help of three kinds of special thought activities called Adhaha Karana etc. Such process is termed Udvelana. It has been explained before in chapter IV. Vide verses 409 to 429.

सत्थत्तादाहारं पुव्वं उव्वेल्लदे तदो सम्मं ।
सम्मामिच्छं तु तदो एगो विगलो य सगलो य ॥ ६१३ ॥
शस्तत्वादाहारं पूर्वमुद्वेल्लयति ततः सम्यक् ।
सम्यग्मिथ्यं तु तत एको विकलश्च सकलश्च ॥ ६१३ ॥

613. (A wrong-believer in any of the four conditions of life, whether) one-(sensed, not-all-(sensed) or all-(sensed), first of all untwists the Assimilative two, because they are good (Karmas), then clouded-right-belief-Karma and thereafter Right-belief-mixed-with-wrong-belief Karma, and afterwards the remaining nine sub-classes).

वेदगजोग्गे काले आहारं उवसमस्स सम्मत्तं ।
सम्मामिच्छं चेगे वियले वेगुव्वछक्कं तु ॥ ६१४ ॥
वेदकयोग्ये काले अहारमुपशमस्य सम्यक्त्वम् ।
सम्यग्मिथ्यं चैकस्मिन् विकले वैगूर्वषट्कं तु ॥ ६१४ ॥

614. During Period of Influence (Vedaka Yogya *Kàla*) the Assimilative two (are untwisted), during the Subsidential (period). (Upashama Kála) the Clouded, and (right-wrong), Mixed-belief (Karmas are untwisted); but (untwisting of) the fluid six (occurs) in one-(sensed), and in not-all-(sensed beings).

उदधिपुधत्तं तु तसे पल्लासंखूणमेगमेयक्खे ।
जाव य सम्मं मिस्सं वेदगजोग्गो य उवसमस्सतदो ॥ ६१५ ॥
उदधिपृथक्त्वं तु त्रसे पल्यासंख्योनमेकमेकाक्षे ।
यावच सम्यं मिश्रं वेदकयोग्यश्च उपशमस्य ततः ॥ ६१५ ॥

615. For Mobiles, (the Period of) Influence (is the duration

of) Clouded or Mixed-Belief Karma (minus) Prathaktva Sàgars (3 to 9) and for one-sensed, one *Sàgara* less an innumerable part of a Palya. The remaining duration is called Subsidential (period.)

तेउदुगे मणुवदुगं उच्चं उव्वेल्लदे जहरिणदरं ।
पल्लासंखेज्जदिमं उव्वेल्लणकालपरिमाणं ॥ ६१६ ॥
तेजोद्विके मनुष्यद्विकमुच्चमुद्वेल्यते जघन्येतरत् ।
पल्यासंख्येयिमसुद्वेलनकालपरिमाणम् ॥ ६१६ ॥

616. Human two (*i. e.*, Human Condition and Migratory Form), and High (Family Karma) are untwisted during (Condition of) fine two (*i. e.*, fire and air-bodied souls). The minimum or maximum duration of their untwisting period (is) an innumerable part of a Palya.

पल्लासंखेज्जदिमं ठिदिमुव्वेल्लदि मुहुत्तअंतेण ।
संखेज्जसायराठिदिं पल्लासंखेज्जकालेण ॥ ६१७ ॥
पल्यासंख्येयिमां स्थितिमुद्वेलयति मुहूर्तान्तरेण ।
संख्येयसागरस्थितिं पल्यासंख्येयकालेन ॥ ६१७ ॥

617. (When) duration of an innumerable part of a Palya can be untwisted in one *Antar-Muhùrta*, (then) (untwisting of duration of numerable *Sàgars* (must happen) in a period of an innumerable part of a Palya.

सम्मत्तं देसजमं अणसंजोजणविहिं च उक्कस्सं ।
पल्लासंखेज्जदिमं वारं पडिवज्जदे जीवो ॥ ६१८ ॥
सम्यक्त्वं देशयममनसंयोजनविधिं च उत्कृष्टम् ।
पल्यासंख्येयं वारं प्रतिपद्यते जीवः ॥ ६१८ ॥

618. A soul can, at most acquire (First Subsidential) Right-Belief, (Destructive Subsidential Right-Belief) process of transforming (error-feeding passions into lesser passions as many times as (there are instants in) an innumerable part of a Palya.)

Commentary.

The mundane soul being in Wrong-belief stage at first attains First-Subsidential-Right-belief. This can not last longer than an

Antar Múhúrta. If it acquires Destructive-Subsidential-Right-belief, that may last at least for an Antar Múhúrta and at most for 66 Sagars. The fifth stage of Partial vows can at the most last for the whole life of a man or a sub-human, and is lost when that soul goes to Celestial Condition of existence. Transformation of error-feeding passions along with Destructive-subsidential-right-belief or Second-subsidential-right-Belief is also of short duration. These four conditions can repeatedly be acquired by a soul as many times as there are instants in an innumerable part of a Palya. After all these repetitions are concluded, a soul must be liberated; this would be the maximum number of repetitions. At the least, a soul can at first acquire any of these four mental conditions in the same life and can attain liberation from the same life.

चत्तारि वारमुवसमसेढिं समरुहदि खविदकम्मंसो ।
बत्तीसं वाराइं संजममुवलहिय णिव्वादि ॥ ६१९ ॥

चतुरो वारानुपशमश्रेणिं समारोहति क्षपितकर्मांशः ।
द्वात्रिंशद्वारान् संयममुपलभ्य निर्वाति ॥ ६१९ ॥

619. A soul can (at most) ascend to the Subsidential ladder four times, (thereafter it must ascend to Destructive ladder), having destroyed a portion of Karmic matter.

(A soul) can (at most) have Full vows thirty-two times; (thereafter it) must be liberated.

Verse 333 (is repeated here with slight difference).

तित्थाहाराणुभयं सव्वं तित्थं ण मिच्छगादितिये ।
तस्सत्तकम्मियाणं तग्गुणठाणं ण संभवई ॥

तीर्थाहारोभयं सर्वं तीर्थं न मिथ्यकादित्रये ।
तत्सत्वकर्मकाणां तद्गुणस्थानं न संभवति ॥

During the three stages of Wrong-belief etc., Tirthankara and Assimilative, and both (of them) (can) not (co-exist in one soul in the Wrong-belief stage). None (of them exist in Downfall stage). Tirthankara (cannot exist in the Mixed stage); (because) in the souls in which these sub-classes can exist, these stages are not possible.

Commentary.

A soul can not be found in Wrong-belief stage with existence of Tirthankara and Assimilative two, together. But a wrong-believer may have Tirthankara Karma in existence without Assimilative or may have Assimilative without Tirthankara. Both of them do not co-exist in one soul in the Wrong-belief stage. Any soul which has Tirthankara or Assimilative two in existence cannot come down to Downfall stage. Similarly a soul with existence of Tirthankara Karma cannot touch the Mixed stage.

सुरणारसम्मे पढमो सासणहीणेसु होदि बाणउदी ।
सुरसम्मे णरणारयसम्मे मिच्छे य इगिणउदी ॥ ६२० ॥

सुरनरसम्यें प्रथमं सासनहीनेषु भवति द्वानवतिः ।
सुरसम्ये नरनारकसम्ये मिथ्ये च एकनवतिः ॥ ६२० ॥

620. The first (existence-place of ninety-three is found) in Right-believing celestials and humans, (that of) ninety-two can be found in (souls in all the four conditions of existence but) not in their Downfall stages, and (that of) ninety-one in Right-believing celestial, as well as in right-and-wrong-believing humans and hellish beings.

णउदी चदुग्गदिम्मि य तेरसखवगोत्ति तिरियणरमिच्छे ।
अडचउसीदी सत्ता तिरिक्खमिच्छम्मि बासीदी ॥ ६२१ ॥

नवतिः चतुर्गतौ च त्रयोदशक्षपक इति तिर्यग्नरमिथ्ये ।
अष्टचतुरशीतिः सत्ता तिर्यङ्मिथ्ये द्व्यशीतिः ॥ ६२१ ॥

621. (The Existence place of) ninety (can be found in souls in (all) the four conditions of life till the stage where 13 sub-classes are destroyed. (The place of) eighty-eight and (eighty)-four (are possible) in Wrong believing sub-humans and humans. The existence of eighty-two (is possible) in Wrong-believing sub-humans.

Commentary.

A soul, in any of the four conditions of life, which has not yet bound Tirthankara and Assimilative two can have existence of 90 sub-classes only, till it acquires the 9th spiritual stage. The place of 88 can be found in wrong-believing human or sub-human, which has not

yet bound or which has untwisted celestial condition and migratory form. The place of 84 is possible in those Wrong-believing humans, which have untwisted, and sub-humans which have not yet bound or have untwisted celestial and hellish conditions etc. The place of 82 can only be possible in those wrong believing sub-humans which have not yet bound, or which have untwisted celestial, hellish and human condition etc.

सीदादिचउट्ठाणा तेरसखवगादु अणुवसमगेसु ।
गयजोगस्स दुचरिमं जाव य चरिमम्हि दसणवयं ॥ ६२२ ॥
अशीत्यादिचतुःस्थानानि त्रयोदशक्षपकादनुपशामकेषु ।
गतयोगस्य द्विचरमं यावच्च चरमे दशनवकम् ॥ ६२२ ॥

622. The four places of eighty etc., (i. e... of 80, 79, 78 and 77 are possible) in non-subsidential stages from (the 9th) where thirteen are destroyed to the last but one instant of non-vibrating (omniscient); (the places) of ten and nine (are found) in the last instant.

Commentary.

In a saint who has existence of Tirthankara and Assimilative two, 80 will be found in existence from 9th stage where 13 are destroyed to the last but one instant of the 14th stage. In a saint who has no existence of Tirthankara, there will be 79. In the saint who has Tirthankara. but not the Assimilative two, there will be existence of 78. While in the saint who has neither Tirthankara Karma nor the Assimilative two, only 77 will be found in existence till the last but one instant of the 14th stage.

णिरये वा इगिणउदी णउदी भूआदिसव्वतिरियेसु ।
वाणउदी णउदी अडचउवासीदी य होंति सत्ताणि ॥६२३॥
निरये द्व्येकनवतिः नवतिः भ्वादिसर्वतिर्यक्षु ।
द्वानवतिः नवतिः अष्टचतुर्द्व्यशीतिश्च भवन्ति सत्त्वानि ॥६२३॥

623. In hellish beings ninety-two, (ninety)-one, and ninety, and in all the sub-humans earth-bodied etc., ninety-two, ninety, eighty-eight, eighty-four and eighty-two are in existence.

Commentary.

Those hellish beings who have not yet bound Tirthankara Karma,

will have 92 in existence; those who have bound Tirthankara, but not the Assimilative two, will have only 91; while those who have neither bound Tirthankara nor Assimilative two, will have only 90. All sub-humans can have any of the five. Those who have not got bondage of Tirthankara, will have only 92, and those with-out bondage of Tirthankara and Assimilative will have 90. Those who have no bondage of these three and of celestial condition and Migratory form will have existence of 88; while those who along with these five have not bound hellish condition and migratory form, fluid body and limbs will have 84 in existence. Lastly those who along with these 9, have not got bondage of human condition and migratory form will have 82 in existence. It appears that a soul having already bound Tirthankara Karma will not go down to sub-human condition; so the existence of 93 is not possible in them.

Existence places in hellish beings.

Stages	No. of places
I	92, 91, 90
II	90
III	92, 90
IV	92, 91, 40

Existence places in sub-humans.

Stages	No. of places
I	92, 90, 88, 84, 82
II	90
III	92, 90
IV	92, 90
V	92, 90

चासीदिं वज्जित्ता बारसठाणाणि होंति मणुवेसु ।
सीदादिचउट्ठाणा छट्ठाणा केवलिदुगेसु ॥ ६२४ ॥
द्व्यशीतिं वर्जयित्वा द्वादशस्थानानि भवन्ति मानवेषु ।
अशीत्यादिचतुःस्थानानि षट्स्थानानि केवलिद्विकयोः ॥ ६२४ ॥

624. There are twelve existence places in humans, excepting that of eighty-two. The four places of eighty etc., (i. e., of 80, 79, 78 and 77) and the six places (i. e., these four with 10 and 9 are found respectively) in the two omniscients.

Commentary.

There are altogether 18 existence places as stated in Verse 610. Of these the place of 82 is not possible in humans, as it has no existence of matter of human condition and Migratory form.

Existence places in humans.

Stages	No. of Places.
I	92, 91, 90, 88, 84
II	90
III	92, 90
IV	93, 92, 91, 90
V	93, 92, 91, 90
VI	93, 92, 91, 90
VII	93, 92, 91, 90
VIII S.	93, 92, 91, 90
VIII D.	93, 92, 91, 90
IX S.	93, 92, 91, 90
IX D.	93, 92, 91, 90 80, 79, 78, 77
X S.	93, 92, 91, 90
X D.	80, 79, 78, 77
XI	93, 92, 91, 90
XII	80, 79, 78, 77
XIII	80, 79, 78, 77
XIV	80, 79, 78, 77
XIV Last instant.	10, 9.

समविसमट्ठाणाणि य कमेण तित्थिदरकेवलीसु हवे ।
तिदुणवदी आहारे देवे आदिमचउक्कं तु ॥ ६२५ ॥

समविषमस्थानानि च क्रमेण तीर्थंतरकेवलिनोः भवेयुः ।
त्रिद्विनवतिः आहारे देवे आदिमचतुष्कं तु ॥ ६२५ ॥

625. There are respectively even and odd places in Tirthankaras and (ordinary) omniscients. The Assimilative (saints have) ninety-three and (ninety-two), while the first four places are found in celestials.

Commentary.

Tirthankaras, in the 13th stage, will have even places of 80 and 78; and in 14th stage, of 80, 78 and 10; while ordinary omniscients will have odd places of 79 and 77 in 13th, and of 79, 77 and 9 in the 14th stage.

The Assimilative saints will have 93, when they have got bondage of Tirthankara Karma; but only 92 on non-bondage of Tirthankara Karma. Celestials have the first four places as below :—

In stage I	92, 90
" II	90
" III	92, 90
" IV	93, 92, 91, 90

बाणउदिणउदिसत्ता भवणतियाणं च भोगभूमीणं ।
हेट्ठिमपुढविचउक्कभवाणं च य सासणे णउदी ॥ ६२६ ॥

द्वानवतिनवतिसत्ता भवनत्रिकाणां च भोगभूमिनाम् ।
अधस्तनपृथिवीचतुष्कभवानां च च सासने नवतिः ॥ ६२६ ॥

626. (There are) existence-places of ninety-two, and ninety, only among the Residentials three, the beings of Enjoyment-region, and those of the four underneath earths. And (the place of) ninety (is) in Downfall stage.

Commentary.

In Verse 625, we have shown places of 93 and 91 also in

celestials. As a soul with Tirthankara Karma in existence will not be born in the Residentials three, so there cannot be places of 93 or 91 (which include Tirthankara Karma) in the residentials three. Similarly such a soul will not be born in Enjoyment region, so humans and sub-humans of that region will not have 93 and 91. A soul with Tirthanakara Karma in existence cannot go to hell beyond the third; so beings residing in 4th, 5th, 6th and 7th hells will not have 93 and 91.

A soul with Tirthankara or Assimilative two goes to Downfall stage. The place of 90 only is therefore possible, among beings in that stage.

मूलुत्तरपयडीणं बंधोदयसत्तठाणभंगा हु ।
भणिदा हु तिसंजोगे एत्तो भंगे परूवेमो ॥ ६२७ ॥
मूलोत्तरप्रकृतीनां बन्धोदयसत्त्वस्थानभङ्गा हि ।
भणिता हि त्रिसंयोगे इतो भङ्गान् प्ररूपयामः ॥ ६२७ ॥

627. Bondage, Operation, Existence-places and combinations concerning the main classes and sub-classes have of course been described. Now we shall mention (places and) Combinations with reference to the three connections (i. e., bondage, operation and existence).

अट्ठविहसत्तछब्बंधगेसु अट्ठेव उदयकम्मंसा ।
एयविहे तिवियप्पो एयवियप्पो अबंधम्मि ॥ ६२८ ॥
अष्टविधसप्तषड्बन्धकेषु अष्टैव उदयकर्मांशाः ।
एकविधे त्रिविकल्प एकविकल्प अबन्धे ॥ ६२८ ॥

628. Those binding eight, seven or six classes have all the eight Karmas in Operation (and Existence); (those binding) one class have three kinds (of Operation and Existence); in non-bondage, (there is) one kind (of Operation and Existence).

मिस्से अपुव्वजुगले बिदियं अपमत्तओत्ति पढमदुगं ।
सुहुमादिसु तदियादी बंधोदयसत्तभंगेसु ॥ ६२९ ॥
मिश्रे अपूर्वयुगले द्वितीयमप्रमत्त इति प्रथमद्विकम् ।
सूक्ष्मादिषु तृतीयादिः बन्धोदयसत्त्वभङ्गेषु ॥ ६२९ ॥

629. Of the combinations of Bondage, Operation and Existence, the second one is found during the Mixed stage and the

two, New (and Advanced thought-activity stages), the first two till the stage of Full vows, and the third etc., during stages of Slightest delusion etc.

Commentary.

This verse deals with the main 8 classes of Karmas.

When age Karma is bound, there is bondage of all the 8 Karmas, otherwise only of 7. Bondage of Age and Deluding Karma ceases in the 10th stage, so there is bondage of six only in that stage. In the 11th, 12th and 13th stages, only one, the Feeling Karma is bound. There is no bondage of any Karma in the 14th stage. Till the 10th stage, all the 8 Karmas are in Operation and Existence also. In the 11th stage, there is Operation of seven, except Deluding Karma, but all the eight are in Existence. In the 12th stage there is both Operation and Existence of seven excepting Deluding Karma. In the 13th stage there is Operation and Existence of four only. So when there is bondage of one Karma, there are three variations. In the 14th stage of non-bondage; there is Operation and Existence of four Karmas. The following table, with the explanation below shows the conditions of Bondage, Operation and Existence of 8 Karmas.

Bondage.	8 (a)	7 (b)	6 (c)	1 (d)	1 (e)	1 (f)	0 (g)
Operation.	8	8	8	7 (d)	7 (e)	4 (f)	4 (g)
Existence.	8	8	8	8	7 (e)	4 (f)	4 (g)
Combinations.	I	II	III	IV	V	VI	VII

(a) in stages first to 7th, except 3rd.
(b) in stages 3rd, 7th, 9th where of Karma is not bound.
(c) in stage 10th, where Age and Deluding Karmas are not bound.
(d) in 11th stage where only the Feeling Karma is bound and Deluding Karma is not in Operation.
(e) only Feeling Karma is bound, and Deluding Karma is neither in operation nor in Existence.
(f) in 13th stage where only Feeling Karma is bound, and only four, the Non-destructive Karmas are in Operation and Existence.
(g) in the 14th stage where there is no Bondage but Operation and Existence of 4 Non-destructive Karmas.

बंधोदयकम्मंसा णाणावरणंतराथिए पंच ।
बंधोपरमेवि तहा उदयंसा होंति पंचेव ॥ ६३० ॥

बन्धोदयकर्मांशा ज्ञानावरणान्तराययोः पञ्च ।
बन्धोपरमेपि तथा उदयांशा भवन्ति पञ्चैव ॥ ६३० ॥

630. Bondage, Operation and Existence of the five (sub-classes) of knowledge-obscuring and Obstructive Karmas (are possible till the 10th stage); and on cessation of their bondage (in 11th and 12th stages) the same five (in each of the two stages, 11th and 12th) (are) in Operation and Existence.

Commentary.

Bondage of all the five sub-classes of knowledge-obscuring and Obstructive Karmas goes on till the 10th stage, but their Operation and Existence remain till the 12th stage. This is shown below in a tabular form.

Stages.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV
Bondage.	5	5	5	5	5	5	5	5	5	5	0	0	0	0
Operation.	5	5	5	5	5	5	5	5	5	5	5	5	0	0
Existence.	5	5	5	5	5	5	5	5	5	5	5	5	0	0

बिदियावरणे णवबंधगेसु चदुपंचउदय णवसत्ता ।
छब्बंधगेसु एवं तह चदुबंधे छडंसा य ॥ ६३१ ॥
उवरदबंधे चदुपंचउदय णव छच्च सत्त चदु जुगलं ।
तदियं गोदं आउं विभज्ज मोहं परं वोच्छं ॥ ६३२ ॥ जुम्मं ।
द्वितीयावरणे नवबन्धकेषु चतुःपञ्चोदयः नवसत्ता ।
षड्बन्धकेषु एवं तथा चतुर्बन्धे षडंशाश्च ॥ ६३१ ॥
उपरतबंधे चतुःपञ्चोदयः नव षट् च सत्त्वं चतुष्कं युगलम् ।
तृतीयं गोत्रमायुर्विभज्य मोहं परं वक्ष्ये ॥ ६३२ ॥ युग्मम् ।

631-632. With regard to the second (Conation)-obscuring Karma, when nine (sub-classes) are bound, five or four (of them) are operative (at a time), while nine remain in Existence; the same, when six are bound; and on bondage of four, the same; and there is existence of six also. When bondage ceases, five or four are in Operation, and nine or six are in Existence; there are also four, both (in Operation and Existence).

Having described the third (Feeling Karma), Family and Age (Karmas), I shall thereafter describe Deluding (Karma).

Commentary.

Conation-obscuring Karma has 9 sub-classes. All are bound in Wrong-belief and Downfall stages at a time, but only four, excepting sleep, or five taking 1 out of 5 kinds of sleep Karma, operate at a time, while all the 9 remain in Existence. The three, Somnambulism, Deep-sleep and Deep-drowsiness cease to bind from third stage till the first part of the 8th stage of both the ladders. Thus there is bondage of 6 while there is operation of 4 or 5 as above, and all the nine remain in Existence. Sleep and Drowsiness cease to bind from the 2nd part of the 8th stage to the Subsidential 10th stage or to Destructive 9th stage, where 16 sub-classes are destroyed; thus there is Bondage of four only, but 4 or 5 Operate and 9 remain in Existence. From the 9th stage of Destructive ladder where 16 are destroyed to the 10th, 4 are in Bondage, 4 or 5 are Operative and 6 only are in Existence. On cessation of their Bondage, 4 or 5 operate in both the 11th and 12th stages, but there is Existence of 9 in 11th, and of 6 in 12th till last but one instant; while in its last instant only 4 are in Operation and Existence both. This is shown below in a tabular form.

S = subsidential ladder; D = Destructive ladder.

Stage.	I	II	III	IV	V	VI	VII	VIII		IX		X		XI	XII	
								S.	D.	S.	D.	S.	D.		0	Last Instant.
Bondage	9	9	6	6	6	6	6	6,4	6,4	4	4	4	4	0	0	0
Operation	4,5	4,5	4,5	4,5	4,5	4,5	4,5	4,5	4,5	4,5	4,5	4,5	4,5	4,5	4,5	4
Existence	9	9	9	9	9	9	9	9	9	9	9,6	9	6	9	6	4

सादासादेक्कदरं बंधुदया होंति संभवट्ठाणे ।
दोसत्तं जोगित्ति य चरिमे उदयागदं सत्तं ॥ ६३३ ॥
छट्ठोत्ति चारि भंगा दो भंगा होंति जाव जोगिजिणे ।
चउभंगाऽजोगिजिणे ठाणं पडि वेयणीयस्स ॥ ६३४ ॥ जुम्मं ।
सातासातैकतरं बन्धोदयौ भवतः संभवस्थाने ।
द्विसप्तं योगीति च चरमे उदयागतं सत्त्वम् ॥ ६३३ ॥

षष्ठ इति चत्वारो भङ्गा द्वौ भङ्गौ भवतो यावत् योगिजिनम् ।
चतुर्भङ्गा अयोगिजिने स्थानं प्रति वेदनीयस्य ॥ ६३४ ॥ युग्मम् ।

633-634. Either of the (two) Pleasing and Painful Feeling (Karmas), as may be possible, Bind and Operate (at a time), while both (of them) remain in Existence till the Vibratory (Omniscient stage). In the last (Non-vibrating stage), the one which is Operative remains in Existence (also). There are four combinations of each place of Feeling (Karma) till the 6th (stage), two combinations till the Vibrating-conqueror (stage); while four combinations (are possible) in Non-vibrating Conquerors.

Commentary.

Feeling Karma is of two kinds, Pleasure and Pain. Only one of them is bound and is operative at a time. Both cannot be bound nor can they operate simultaneously. But both of them can be found in Existence together. From the first to the 6th stage of Imperfect Vows, there is carelessness and outward dealings with persons and things. The stages from 7th onwards are all found when a saint is absorbed in soul contemplation. Therefore till 6th there are four combinations in Feeling Karma, thus :—

(1) There may be Bondage and Operation of Pleasure only, with Existence of both Pain and Pleasure. This is possible when a soul enjoys a pleasure, with in-ward non-attachment.

(2) There may be Bondage of Pleasure, but Operation of Pain, with Existence of both. This is possible when a soul calmly suffers troubles and misfortunes.

(3) There may be Bondage of pain, but Operation of Pleasure, with Existence of both. This is possible when a soul deeply indulges in sensual gratifications.

(4) There may be Bondage and Operation of Pain only, with Existence of both. This happens when a soul has painful and vexing thought-activity at the time of sufferings, diseases, and calamities.

Chart of Feeling Karma from I to VI stage.

Combinations	1	2	3	4
Bondage	Pleasure	Pleasure	Pain	Pain
Operation	Pleasure	Pain	Pleasure	Pain
Existence	Both	Both	Both	Both.

In stages VII to XIII there are 2 combinations.

	1	2
Bondage	Pleasure	Pleasure
Operation	Pleasure	Pain
Existence	Both	Both.

(1) There is Bondage and Operation of Pleasure and with Existence of both. Saints do not feel gratified under agreeable circumstances.

(2) There is Bondage of Pleasure and Operation of Pain with Existence of both. When calamities and misfortunes happen a saint remains calm and peaceful, engaged in good or pure thought-activity.

In the 14th stage there is no Bondage of any Feeling Karma. Four combinations are still possible.

Bondage	0	0	0	0
Operation	Pleasure	Pain	Pleasure	Pain
Existence	Both	Both	Pleasure	Pain.

(1) There may be Operation of Pleasure with Existence of both.

(2) There may be Operation of Pain with Existence of both, This is possible when an omniscient dies under sufferings brought about by nature or by any of his enemies.

(3) There may be Operation of Pleasure with Existence of Pleasure only.

(4) There may be operation of Pain with Existence of Pain only.

In this stage both Pain and Pleasure can be found in Existence till the last but one instant of the period of the stage. In the last instant any one of two will be found in Existence, i. e., that sub-class, which is Operative will be in Existence.

The possible combinations of Feeling-Karma in all the 14 stages, are shown below.

Stages	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	Total
Combinations	4	4	4	4	4	4	2	2	2	2	2	2	2	4	42

णीचुच्चाणेगदरं बंधुदया होंति संभवट्ठाणे।
दोसत्ताजोगित्ति य चरिमे उच्चं हवे सत्तं ॥ ६३५ ॥
नीचोच्चयोरेकतरं बंधोदयौ भवतः संभवस्थाने।
द्विसत्त्वमयोगीति च चरमे उच्चं भवेत् सत्त्वम् ॥ ६३५ ॥

635. Bondage and Operation of any of the Low and High (Family Karma), as may be possible, occur (at a time), but both (of them) can be in Existence till (last but one instant of) the Non-vibrating (omniscient stage). There is Existence of High (Family only) in the last (instant).

उच्चुव्वेल्लिदतेऊ वाउम्मि य णीचमेव सत्तं तु।
सेसिगिवियले सयले णीचं च दुगं च सत्तं तु ॥ ६३६ ॥
उच्चोद्वेल्लिततेजसि वायौ च नीचमेव सत्त्वं तु।
शेषैकविकले सकले नीचं च द्विकं च सत्त्वं तु ॥ ६३६ ॥

636. In fire and air-bodied souls which have untwisted High (family Karma), there is existence of low only. In the remaining one (sensed), not-all-(sensed) and all-(sensed beings there is) existence of either low or both (of them).

उच्चुव्वेल्लिदतेऊ वाऊ सेसे य वियलसयलेसु।
उप्पण्णपढमकाले णीचं एयं हवे सत्तं ॥ ६३७ ॥
उच्चोद्वेल्लिततेजसि वायौ शेषे च विकलसकलेषु।
उत्पन्नप्रथमकाले नीचमेकं भवेत् सत्त्वम् ॥ ६३७ ॥

637. When fire and air-bodied souls having untwisted High Family Karma, (take birth after death) in all-(sensed), not-all-(sensed) and the rest one-(sensed beings) there is existence from birth of only one, Low (Family Karma) for one (antar-muhurta) period.

Commentary.

Those fire and air-bodied souls which have untwisted High Family Karma, have only Low Family Karma in Existence throughout their life-duration. When they die and take birth in the rest, one-sensed, not-all-sensed, all-sensed beings, they have Low Family Karma in existence, atleast for one antar-muhurta from the

instant of their birth. Afterwards they may have High Family Karma also in Existence, if they bind it.

मिच्छादिगोद्‌भंगा पण चदु तिसु दोण्णि अट्ठठाणेसु ।
एक्केक्का जोगिजिणे दो भंगा होंति णियमेण ॥ ६३८ ॥
मिथ्यादौ गोत्रभङ्गाः पञ्च चत्वारः त्रिषु द्वौ अष्टस्थानेषु ।
एकैकः अयोगिजिने द्वौ भङ्गौ भवन्ति नियमेन ॥ ६३८ ॥

638. There are five combinations of Family (Karma) in the Wrong-belief (stage), four (in the second), two in the three (i. e., 3rd to 5th stage), one in (each of the) 8 stages (from 6th to 13th), and of course two combinations in Non-vibrating conqueror.

Commentary.

There are altogether 7 combinations in Family Karma as follows:

(1) Bondage and Operation of Low, with Existence of Low Family Karma.

(2) Bondage and Operation of Low, with existence of High and Low.

(3) Bondage of Low, Operation of High, and Existence of both.

(4) Bondage and Operation of High, with existence of both.

(5) Bondage of High, operation of Low, with Existence of both.

(6) No bondage, but Operation of High and Existence of both.

(7) No bondage, but Operation and Existence of High only.

All these combinations are possible on account of different thought-activities. A person having operation of High Family Karma is proud of his position or despises others, then he will bind Low family Karma. Again if the soul, so situated, is not elated with pride, but loves and praises another's good qualities, it will bind High Family Karma.

A person having Operation of Low Family Karma is well-behaved, and has regard for other good persons of high conduct, then he will bind High Family Karma.

These seven combinations are shown below :—

Combinations.	1	2	3	4	5	6	7
Bondage	Low	Low	Low	High	High	0	0
Operation	Low	Low	High	High	Low	High	High
Existence	Low	Both	Both	Both	Both	Both	High

To consider these combinations with reference to stages. The first five are possible in Wrong-belief stage; four combinations from second to 5th in Downfall stage, because fire and air-bodied souls are never found in this stage. There are only two combinations, the fourth and the fifth in the 3 stages, 3rd to 5th. There is only one combination, the 4th, during 5 stages, from 6th to 10th. In stages from 11th to 13th, there is only one, the 6th combination. In the 14th stage there are two combinations the 6th and 7th; till its last but one instant there is operation of High with existence of both, but in the last instant only High Family Karma is in Operation and Existence. These combinations of Bondage, Operation, and Existence of High and Low Family Karma in the 14 stages are shown below in tabular form (h = High, l = Low, b = Both.

Stages	1					2				3		4		5		6	7	8	9	10	11	12	13	14	
Number of possible combinations	5					4				2		2		2		1	1	1	1	1	1	1	1	2	
Bondage	l	l	l	h	h	l	l	h	h	h	h	h	h	h	h	h	h	h	h	h	o	o	o	o	o
Operation	l	l	h	h	l	l	h	h	l	h	l	h	l	h	l	b	h	h	h	h	h	h	h	h	h
Existence	l	b	b	b	b	b	b	b	b	b	b	b	b	b	b	b	b	b	b	b	b	b	b	b	b

25 is thus the total number of combinations

सुरणिरया णरतिरियं छम्मासवसिट्ठगे सगाउस्स ।
णरतिरिया सव्वाउं तिभागसेसम्मि उक्कस्सं ॥ ६३६ ॥
भोगभुमा देवाउं छम्मासवसट्ठगे य बंधंति ।
इगिविगला णरतिरियं तेउदुगा सत्तगा तिरियं ॥६४०॥ जुम्मं।
सुरनिरया नरतिर्यश्चं षण्मासावशिष्टके स्वकायुषः ।
नरतिर्यञ्चः सर्वायूंषि त्रिभागशेषे उत्कृष्टम् ॥ ६३६ ॥
भोगभूमा देवायुः षण्मासावशिष्टके च बध्नन्ति ।
एकविकला नरतिर्यञ्चं तेजोद्विकौ सप्तकाः तिर्यञ्चम् ॥६४०॥ युग्मम् ।

639-640. The celestials and hellish beings (bind) human or sub-human (age Karma), when at the most six months remain in their (current) age; humans and sub-humans (bind) all the (four) ages when one-third (of their age) remains. Beings of enjoyment region bind only celestial age when six months (of their age) remain.

One (sensed) and not-all-(sensed beings), (bind) human & sub-human (age), (but) fire-bodied, air-bodied, and beings of the seventh hell (bind) only sub-human (age Karma).

सगसगगदीणमाउं उदेदि बंधे उदिण्णगेण समं ।
दो सत्ता हु अबंधे एक्कं उदयागतं सत्तं ॥ ६४१ ॥
स्वकस्वकगतीनामायुरुदेति बन्धे उदीर्णकेन समम् ।
द्वे सत्त्वे हि अबन्धे एकमुदयागतं सत्त्वम् ॥ ६४१ ॥

641. The age Karma corresponding to the respective conditions of existence is operative there. On bondage (of age Karma for future life), (there will be) two (age Karma) in Existence (i. e., the bound age Karma) and the operative one; but when (age Karma) is not bound, only the one in Operation (will be) in Existence.

एक्के एक्कं आऊ एक्कभवे बंधमेदि जोग्गपदे ।
अडवारं वा तत्थवि तिभागसेसे व सव्वत्थ ॥ ६४२ ॥
एकस्मिन्नेकमायुरेकभवे बन्धमेति योग्यपदे ।
अष्टवारं वा तत्रापि त्रिभागशेषे एव सर्वत्र ॥ ६४२ ॥

642. Only one age (Karma) is bound in a soul, existing in any condition of life, at the proper time, on eight occasions only; that too always, (when on each of such occasions) a third part of the operative age remains.

इगिवारं वज्जिता वड्ढी हाणी अवट्ठिदी होदि ।
ओवट्टणघादो पुण परिण णवसेण जीवाणं ॥ ६४३ ॥
एकवारं वर्जयित्वा वृद्धिः हानिः अवस्थितिः भवति ।
अपवर्तनघातः पुनः परिण मवशेन जीवानाम् ॥ ६४३ ॥

643. Except the first occasion (when age Karma is bound), there may be increase, decrease or steadiness (of the duration of the age so bound, at each of the remaining occasions), and decrease of duration can happen only according to thought-activities of the souls. This decrease is called) *Apavartanaghâta*.

Commentary.

Age Karma is not bound at every moment like the other seven classes of Karmas. It is not bound in celestial, hellish, and in beings of the Enjoyment region before 6 months remain in their life duration, and in humans and sub humans of work-region before ⅓rd of their age is yet to pass. During the last six months of the age in the case of the former, and during a third period of age in case of the latter, a soul has 8 occasions for bondage of age Karma each lasting for one Antar-muhurta. Such an occasion comes after the expiry of two-thirds of the age then remaining. A celestial will have the first occasion when 6 months remain in his life. The second will come when 4 months have passed away, the third time when ⅔rd of the 2 months have expired. The other 5 occasions may be calculated in this manner. In humans of Work-region the first occasion will come when ⅓rd of life remains. The second on expiry of ⅔rd of the remaining ⅓rd and so on. Take the case of a person who has an age of 81 years. The first occasion comes at the age of 54, second at the age of 72, third at the age of 78 and so on. After it has been bound, its duration can be increased, or lessened or maintained on subsequent occasions for bondage of age Karma. Only one sub class of age Karma can be bound by a soul in its lifetime.

एवमबंधे बंधे उवरदबंधेवि होंति भंगा हु ।
एक्कस्सेक्कम्मि भवे एक्काउं पडि तये णियमा ॥ ६४४ ॥

एवमबन्धे बन्धे उपरतबन्धेऽपि भवन्ति भङ्गा हि ।
एकस्यैकस्मिन् भवे एकायुः प्रति त्रयो निगमात ॥ ६४४ ॥

644. Thus, with reference to non-bondage, bondage as well as over-bondage (Uparata Bandha), as a rule there are three combinations for each age Karma in one life of one soul.

Commentary.

A soul in any of the four conditions of existence has operation of that very age in which condition it is existing. That is called the Operative (Bhujyamána) age. But it has to bind any of the four age Karmas for future life. Age Karma is however bound on special occasions only as stated before, so there are three combination periods in that very life :—

(1) That in which age Karma is not bound; (2) that in which age Karma is bound; (3) that in which age Karma for future life has already been bound, which is called over-bondage period. In both of the latter periods, there is Existence of two age Karmas, with Operation of one only.

There are thus 3 combinations as below in respect of each Age-Karma.

Non-bondage ...	0	Bondage ...	1	Over-Bondage ...	1
Operation ...	1	Operation ...	1	Operation ...	1
Existence ...	1	Existence ...	2	Existence ...	2

एक्काउस्स तिभंगा संभवआऊहिं ताडिदे णाणा ।
जीवे इगिभवभंगा रूऊणगुणूणमसरित्थे ॥ ६४५ ॥
एकायुषः त्रिभङ्गा संभवायुर्भिस्ताडिते नाना ।
जीवेषु एकभवभङ्गा रूपोनगुणोनमसदृशे ॥ ६४५ ॥

645. Taking the three combinations of one age—(Karma) and multiplying (them) with (the number of) age (Karmas) possible (to be bound in one condition of life), (we get) combinations in one condition of life, with reference to different souls. (In order to get) unrepeated combinations we must subtract one (from the number of age possible to be bound and the result) be deducted from the total (combinations in each condition of life).

Commentary.

Hellish beings can bind two age-Karma only i. e., sub-human and human, and the combinations are $2 \times 3 = 6$.

Unrepeated combinations are $6 - (2 - 1) = 5$.

Celestial beings also bind the two age-Karma, sub-human and human, so the total combinations are 6 and unrepeated ones are 5. Humans and sub-humans, both, can bind all the four ages; so total combinations for each are $4 \times 3 = 12$. Unrepeated combination for each are $12 - (4 - 1) = 9$.

Thus total combinations for the 4 condition of life will be $6+6+12+12=36$, and unrepeated combinations for them will be $5+5+9+9=28$.

In tabular form this will appear as below.

	Hellish Condition						Sub-human condition												Human Condition												Celestial Condition.					
Bondage	O	S/H	S/H O/B	O	H	H O/B	O	N	N O/B	O	S/H	S/H O/B	O	H	H O/B	O	C	C O/B	O	N	N O/B	O	S/H	S/H O/B	O	H	H O/B	O	C	C O/B	O	S/H	S/H O/B	O	H	H O/B
Operation	N	N	N	N	N	N	S/H	S/H	S/H	S/H	S/H	S/H	S/H	S/H	S/H	S/H	S/H	S/H	H	H	H	H	H	H	H	H	H	H	H	H	C	C	C	C	C	C
Existence.	1	2	2	1	2	2	1	2	2	1	2	2	1	2	2	1	2	2	1	2	2	1	2	2	1	2	2	1	2	2	1	2	2	1	2	2

Note.—Here O (ZERO)=non-bondage, O/B=Over-bondage, N=hellish ,S/H=Sub-Human, H=Human, C=Celestial.

In hellish condition there are 6 combinations. As O.N.I. is repeated *once*, the unrepeated combinations are 5. So is the case in celestials.

In sub-human condition there are 12 combinations; as O. S. H. I is repeated thrice, so unrepeated ones are 9. Same is the case with humans,

पण णव णव पण भंगा आउचउक्केसु होंति मिच्छम्मि ।
णिरयाउबंधभंगेणूणा ते चेव बिदियगुणे ॥ ६४६ ॥
पञ्च नव नव पञ्च भङ्गा आयुश्चतुष्केषु भवन्ति मिथ्ये ।
निरयायुर्बन्धभङ्गेनोनास्ते चैव द्वितीयगुणे ॥ ६४६ ॥

646. There are five, nine, nine and five combinations of age (Karma respectively) in four conditions of existence in wrong belief (stage); the same (are) in the second stage excepting combinations of bondage of hellish age.

Commentary.

As shown under Verse 645, all the unrepeated combinations in the wrong belief stage in hellish, sub-human, human and celestial conditions 5+9+9+5=28 are found. Hellish age is not bound by a soul in the Downfall stage, so N–S.H.–2 and N–H–2 will not be counted in sub-human and human conditions. 26 combinations will thus be found.

सव्वाउबंधभंगेणूणा मिस्सम्मि अयदसुरणिरये ।
णरतिरिये तिरियाऊ तिणाउगबंधभंगूणा ॥ ६४७ ॥
सर्वायुर्बन्धभङ्गेनोना मिश्रे अयतसुरनिरये ।
नरतिरश्चि तिर्यगायुः त्रिकायुष्कबन्धभङ्गोनाः ॥ ६४७ ॥

647. In Mixed (stage), all the combinations of bondage of age (Karma) should be deducted; in Vowless (stage) during the celestial and hellish (conditions of life), and in humans and sub-humans (respectively), the combinations of bondage of sub-human age and three ages, (the celestial) should not be counted.

Commentary.

As age Karma is not bound in mixed stage, so S/H–N–2, H–N–2 in hellish condition, N–S/H–2–S/H–S/H–2, H–S/H–2, C–S/H.–2 in sub-human condition, the same 4 in human condition, and S/H–B–2 and H–O–2 in celestial condition should not be taken into account. Thus there will be 3+5+5+3=16 combinations only. The hellish and celestial beings do not bind sub-human age in Vowless stage, so S/H–N–2 and S/H–C–2 will not be taken into account; thus there will be only 4 combinations in each of them. Sub-humans and humans in Vowless stage do not bind any other age then the

celestial, therefore N–S/H–2, S/H–S/H–2, H–S/H–2 and N–H–2, S H–H–2, H–H–2 respectively will be deducted from combinations of both of them thus leaving 6 combinations in each of two. Total combinations in vowelss stage will be 4+4+6+6=20.

देस णरे तिरिये तियतियभंगा होंति छट्ठसत्तमगे ।
तियभंगा उवसमगे दोद्दो खवगेसु एक्केक्को ॥ ६४८ ॥
देशे नरे तिरश्चि त्रिकत्रिकभङ्गा भवन्ति षष्ठसप्तमके ।
त्रिकभङ्गा उपशमके द्वौ द्वौ क्षपकेषु एकैकः ॥ ६४८ ॥

648. In Partial (vow stage) there are (respectively) three and three combinations in humans and sub-humans. (There are) three combinations in (each of) the sixth and seventh stages, two in each (of the four stages) of subsidential (ladder) and one in each (of the six stages) of the Destructive.

Commentary.

Celestial age only can be bound in Partial-vow stage; so there will be three combinations O–S/H–1; C–S/H–2 C/O/B–S/H–2 in sub-humans and also three combinations C–H–1; C–H–2; C/O/B–H–2 in humans. The latter three combinations are possible in each of 6th and 7th stages. As there is no bondage of age Karma beyond the 7th stage, there will be only two combinations such as O–H–1 and C/O/B–H–2 in each of 8th, 9th and 10th and 11th stages of subsidential ladder, and only one i. e., C–H–1 in 8th and 9th, 10th, 12th, 13th, and 14th stages where Karmas are being destroyed.

अडछब्बीसं सोलसवीसं छत्तिगतिगं च चदुसु दुगं ।
असरिसभंगा तत्तो अजोगिअंतेसु एक्केक्को ॥ ६४९ ॥
अष्टषड्विंशतिः षोडश विंशतिः षट् त्रिकत्रिकं च चतुर्षु द्विकम् ।
असदृशभंगाः ततः अयोग्यन्तेषु एकैकः ॥ ६४९ ॥

649. The unrepeated combinations (of age Karma during 14 stages are respectively) twenty-eight, (twenty)-six, sixteen, twenty, six, three and three, two each in four and then one each till the Non-vibratory (omniscient).

Commentary.

The total number of combinations of age-Karma in the 14 stages including the subsidential and destructive ladders in the 8th, 9th and 10th stages will come to $\frac{I}{28}+\frac{II}{26}+\frac{III}{16}+\frac{IV}{20}+\frac{V}{6}+\frac{VI}{3}+\frac{VII}{3}+\frac{VIII\ S.}{2}+\frac{VIII\ D.}{2}+\frac{VIII\text{-}D.}{2}+\frac{IX\ S.}{2}+\frac{IX\text{-}S}{2}+\frac{IX\text{-}D.}{2}+\frac{X\text{-}S.}{1}+\frac{X\text{-}D.}{1}+\frac{XI}{2}+\frac{XII}{1}+\frac{XIII}{1}+\frac{XIV}{1}$, *i. e. 116*

Here S, denotes subsidential; and D, the destructive ladder.

बादालं पणुवीसं सोलसअहियं सयं च वेयणिये ।
गोदे आउम्मि हवे मिच्छादिअजोगिणो भंगा ॥ ६५० ॥
द्वाचत्वारिंशत् पञ्चविंशतिः षोडशाधिकं शतं च वेदनीये ।
गोत्र आयुषि भवेयुः मिथ्याद्ययोगिनो भङ्गाः ॥ ६५० ॥

650. There are forty-two, twenty-five and one-hundred sixteen combinations respectively of Feeling, Family and Age (Karmas) in the (14 stages from) Wrong-belief to Non-Vibratory (omniscient).

Commentary.

This has been shown already under verses 634, 638, and 649 above.

वेयणिये अडभंगा गोदे सत्तेव होंति भंगा हु ।
पण णव णव पण भंगा आउचउक्केसु विसरित्था ॥ ६५१ ॥
वेदनीये अष्ट भङ्गा गोत्रे सप्तैव भवन्ति भङ्गा हि ।
पञ्च नव नव पञ्च भङ्गा आयुश्चतुष्केषु विसदृशाः ॥ ६५१ ॥

651. There are unrepeated eight (root) combinations in Feeling (Karma), only seven combinations in Family (Karma), and five, nine and five combinations respectively in the four age Karmas (hellish, sub-human, human and celestials).

Commentary.

Of the 8 root combinations in Feeling Karma, four are with reference to Bondage, Operation and Existence and 4 with reference to Non-bondage, Operation and Existence. See Verse 634. The 7 root combinations of Family Karma are shown in Verse 638. For the 28 combinations of the 4 Age Karma See Verse 645.

मोहस्स य बंधोदयसत्तट्ठाणाण सव्वभंगा हु ।
पत्तेउत्तं व हवे तियसंजोगेवि सव्वत्थ ॥ ६५२ ॥
मोहस्य च बन्धोदयसत्त्वस्थानानां सर्वभङ्गा हि ।
प्रत्येकोक्तं व भवन्ति त्रिकसंयोगेपि सर्वत्र ॥ ६५२ ॥

652. Necessarily, all the combinations concerning Bondage, Operation and Existence of Deluding Karma in the combination of these three (conditions) also are always the same; as has been said separately of each.

अट्ठसु एक्को बंधो उदया चदु ति दुसु चउसु चत्तारि ।
तिण्णि य कमसो सत्तं तिण्णेगदु चउसु पण्ग तियं ॥ ६५३॥
अणियट्टीबंधतियं पणदुगएक्कारसुहुमउदयंसा ।
इगि चत्तारि य संते सत्तं तिण्णेव मोहस्स ॥ ६५४ ॥ जुम्मं ।
अष्टसु एको बन्ध उदयाः चत्वारः त्रयः द्वयोः चतुर्षु चत्वारः ।
त्रीणि च क्रमशः सत्त्वं त्र्येकद्विकं चतुर्षु पञ्चकं त्रिकम् ॥ ६५३ ॥
अनिवृत्तिबन्धत्रिकं पञ्चद्विकैकादश सूक्ष्मोदयांशाः ।
एकः चत्वारश्च शान्ते सत्त्वं त्रीण्येव मोहस्य ॥ ६५४ ॥ युग्मम् ।

653-654. The Bondage (places) of Deluding (Karma is) one in (each of the first) eight (stages); (its) Operation (places are) four (in the first stage), and three (each) in (the next) two, four in (each of the next) four, and three only (in the 8th stage). (Its) existence (-places are) respectively three, one, and two (in the first three stages), five in (each of the next) four, and three (in the 8th stage). These three Bondage, (Operation and Existence-places are respectively) five, two and eleven in Advanced (thought-activity stage). Operation and Existence (-places are respectively) one and four in Slightest-delusion); only three Existence (-places are) in Subsided (delusion).

Bondage, Operation and Existence places of Deluding Karma, in 11 stages are shown in the chart below.

Stages.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI
Bondage-Place ...	1	1	1	1	1	1	1	1	5	0	0
Operation-Place ...	4	3	3	4	4	4	4	3	2	1	0
Existence-Place ...	3	1	2	5	5	5	5	3	11	4	3

बावीसं दसयचऊ अडवीसतियं च मिच्छबंधादी ।
इगिवीसं णवयतियं अट्ठावीसे च बिदियगुणे ॥ ६५५ ॥
द्वाविंशतिः दशकचतुष्कमष्टाविंशतित्रिकं च मिथ्ये बन्धादिः ।
एकविंशतिः नवकत्रिकमष्टाविंशतिश्च द्वितीयगुणे ॥ ६५५ ॥

655. In wrong-belief (stage), the Bondage etc., (i. e, Bondage, Operation and Existence are respectively) twenty-two, the fourteen, (nine, eight, seven); and the three twenty-eight, (twenty-seven and twenty-six). In second stage (they respectively are) twenty-one; the three-nine, (eight and seven) and twenty-eight.

Commentary.

It has been shown before, that a soul in the Wrong-belief stage can bind only 22 sub-classes of Deluding Karma at a time i. e., the 16 main passions, Wrong-belief, Fear and Disgust with any one of the three sex inclinations, any one of the two Indulgence and Ennui, and any one of the two Laughter and Sorrow. In the same stage a soul can have operation of 10, 9, 8 or 7 sub-classes of Deluding Karma at a time, i. e, Wrong belief, 4 kinds of anger, pride, deceit or greed, Fear and Disgust, any one of the three sexes, any of the two Indulgence and Ennui, and any of two Laughter and Sorrow. They are 10. Taking away either fear or disgust, they will be 9. Leaving out both of them, they will be 8. When a soul which has transformed Error-feeding passions into lesser ones comes down to Wrong-belief stage, it will not have Operation of Error-feeding passions for an Avali. Then one kind of the 4 passions will not operate. Thus there will be 9, 8 or 7 in Operation at a time. Thus there are only 4 places of Operation in this stage. But there can be Existence of all the 28, or 27 excepting Clouded-belief or of 26 excepting Mixed and Clouded-belief.

In Downfall stage, Wrong-belief will not be bound; thus there will be bondage of 21 at a time. It should be noted that Common sex is also not bound in this stage, yet the number of sub-classes bound at a time will not be less than 21. Wrong-belief Karma will not operate, therefore 9, 8, or 7 will operate at a time in this stage. All the 28 sub-classes must be in Existence here, because this stage is always acquired by a soul when falling from the Subsidential right belief in the 4th stage, where matter of Wrong-belief Karma takes three forms of Wrong-belief, Mixed and Clouded-belief.

सत्तरसं णवयतियं अडचउवीसं पुणोवि सत्तरसं ।
णवचउ अडचउवीस य तिवीसतियमंसयं चउसु ॥ ६५६ ॥
सप्तदश नवकत्रयमष्टचतुर्विंशं पुनरपि सप्तदश ।
नवचतुष्कमष्टचतुर्विंशं च त्रयोविंशत्रयमंशकं चतुर्षु ॥ ६५६ ॥

656. (In Mixed stage) seventeen (are bound); the three (places of) nine (eight or seven operate); twenty-eight or (twenty) -four remain in existence). (In Vowless stage) seventeen (are bound); the four (places of) nine eight, seven or six operate; twenty-eight, (twenty-four), and the three (places of) twenty-three (twenty-two, and twenty-one are in) Existence till four (stages, from Vowless to Perfect vow).

Commentary.

As the four Error-feeding passions are not bound in the Mixed stage, the number of sub-classes in bondage at a time will be 21−4=17. It should be noted, that here female sex is not bound, yet the number of binding sub-classes will not be less than 17. As there will be no operation of any of the four Error-feeding passions, one sub-class will be lessened, but mixed sub-class will be in operation, thus there will be operation of 9 or 8 or 7 in this stage. There will be existence of 28 or 24 only or transformation of four error-feeding passions. In Vowless stage, the same 17 as in Mixed stage are bound. The Operation-places are of 9, 8, 7, 6 with reference to non-operation of Error-feeding passions, and operation of Clouded-belief and its non-operation in Subsidential and Destructive right belief. The Existence-places are 5, i.e., all 28, 24 on transformation of Error-feeding passions, 23 on Destruction of wrong belief, 22 on destruction of Mixed Belief also, 21 on destruction of Clouded Belief also. The same 5 places are also found in Partial vow, Imperfect vow and Perfect vow stages.

तेरदुचऊ देसे पमदिदरे णव सगादिचत्तारि ।
तो णवगं छादितियं अडचउरिगिवीसयं च बंधतियं ॥ ६५७ ॥
त्रयोदश अष्टचतुष्कं देशे प्रमत्तेतरयोः नव सप्तकादिचत्वारि ।
ततो नवकं षडादित्रयमष्टचतुरेकविंशकं च बंधत्रयम् ॥ ६५७ ॥

657. In Partial (vow stage, the bondage-place is of thirteen; (the operation-places are) four (i.e.,) of eight (seven, six, and five);

in Imperfect 'vow) and the other, (Perfect vow stage, bondage is of) nine, (the operation places are) four, of seven etc., (i.e., of seven, six, five and four). Then (in New-thought-activity stage); the three bondage (operation, and Existence) are respectively of nine sub classes), of three (places) six etc., (i.e., six, five and four), and of twenty-eight, (twenty) four and (twenty) one; and (the same twenty one in destructive ladder).

Commentary.

In Partial vow stage, the four Partial-vow-preventing passions are not bound, thus only 13 are bound. Operation of Partial-vow-preventing passions is deducted, so we have operation of 8, 7, 6, and 5. The Existence places are the same five as in the previous stage. In both the 6th and 7th stages the four Total-vow-preventing passions are not bound, thus only nine are bound. Total-vow-preventing passion ceases to operate, thus there is operation of 7, 6, 5 and 4. The Existence-places are the same 5 as in 4th stage. In the 8th stage also the bondage is of 9; and as Clouded Belief does not operate, operation is of 6, 5 and 4 only. The Existence places are 3 in subsidential ladder i.e., 28, & 24 on transformation of the four error-feeding passions, and of 21 in the Destructive Right Believer. The same 21 are in Existence in the 8th stage of the Destructive ladder.

पंचादिपंचबंधो णवमगुणे दोण्णि एक्कमुदयो दु ।
अट्ठचदुरेक्कवीसं तेरादीअट्ठयं सत्तं ॥ ६५८ ॥
पञ्चादिपञ्चबन्धो नवमगुणे द्वौ एक उदयस्तु ।
अष्टचतुरेकविंशं त्रयोदशाद्यष्टकं सत्त्वम् ॥ ६५८ ॥

658. In the ninth stage, the Bondage (places are) five of five etc., (i.e., of five, four, three, two and one) and the operation (is) of two and one; the Existence (is) of twenty-eight, (twenty)-four, (and twenty) one (in Subsidential ladder, while there are eight (Existence places) of thirteen etc., (i.e., of 13, 12, 11, 5, 4, 3, 2 and 1 in the Destructive ladder).

Commentary.

In the 9th stage all minor passions cease to bind except male sex; so in its first part, there is bondage of the four Perfect-vow-preventing passions and of one sex, the male; in its second part, male

sex ceases, and only 4 are bound. In its third part, anger ceases, and only 3 are bound. In its fourth part, pride ceases, and only 2 are bound. In its fifth part deceit ceases, and only one, greed is bound. Thus there are five Bondage places. Only two operation-places are found; i.e., one of any of the four passions with male sex, and of only one passion without the male sex The Existence places are the same three, i.e, of 28, 24, and 21 as in the previous stage in Subsidential ladder. In the Destructive ladder the four partial-vow-preventing and the four total-vow-preventing passions, common sex-inclination, female sex-inclination, and the six minor passions, male inclination, perfect-vow preventing anger, pride, deceit are destroyed; so there are 8 Existence places of 13, 12, 11, 5, 4, 3, 2 and 1.

लोहेक्कुदश्रो सुहुमे अडचउरिगिवीसमेक्कयं सत्तं ।
अडचउरिगिवीसंसा संते मोहस्स गुणठाणे ॥ ६५६ ॥
लोभैकोदयः सूक्ष्मे अष्टचतुरेकविंशमेकं सत्त्वम् ।
अष्टचतुरेकविंशांशाः शान्ते मोहस्य गुणस्थाने ॥ ६५६ ॥

659. In the Slightest (delusion) spiritual stage, (there is) operation of one greed (only), twenty-eight, (twenty-four and (twenty-) one exist (in subsidential ladder and only) one (in destructive ladder); in Subsided delusion, (there is) Existence (only) of twenty eight, (twenty-) four and (twenty) one.

Commentary.

In the 10th stage there is no bondage of Deluding sub-class; only the slightest greed operates, but 28, 24, and 21 exist in its subsidential ladder as in the previous stage. In its destructive ladder only greed is in Existence.

In the 11th stage there is neither Bondage nor Operation of any deluding sub-classes; only there is existence of 28, 24, or 21 as in the previous stage of subsidential ladder. Beyond this stage, no Deluding Karma is found. The following chart will show the places of sub-classes in the 11th stage with reference to Bondage, Operation and Existence.

Stages	Bondage	Operation	Existence.
I	22	10, 9, 8, 7	28, 27, 26
II	21	9, 8, 7	28
III	17	9, 8, 7	28, 24
IV	17	9, 8, 7, 6	28, 24, 23, 22, 21
V	13	8, 7, 6, 5	28, 24, 23, 22, 21
VI	9	7, 6, 5, 4	28, 24, 23, 22, 21
VII	9	7, 6, 5, 4	28, 24, 23, 22, 21
VIII Subsidential	9	6, 5, 4	28, 24, 21
VIII Destructive	9	6, 5, 4	21
IX Subsidential	5, 4, 3, 2, 1	2, 1	28, 24, 21
IX Destructive	5, 4, 3, 2, 1	2, 1	13, 12, 11, 5, 4, 3, 2, 1
X Subsidential	0	1	28, 24, 21
X Destructive	0	1	1
XI	0	0	28, 24, 21

Note.—This chart agrees with the chart given under Verses 653-654.

बंधपदे उदयंसा उदयट्ठाणेवि बंध सत्तं च ।
सत्ते बंधुदयपदं इगिअधिकरणे दुगाधेज्जं ॥ ६६० ॥
बन्धपदे उदयांशा उदयस्थानेपि बन्धः सत्त्वं च ।
सत्त्वे बन्धोदयपदमेकाधिकरणे द्विकाधेयम् ॥ ६६० ॥

660. (Now we should take) one (Bondage) as Adhikarana (Container) and the (other) two (Operation and Existence) as Adheya (Contained); e.g., Operation and Existence (places) during Bondage-place; Bondage and Existence (places) during Operation-place, and Bondage and Operation (places) during Existence (place).

Commentary.

The author here wants to show the sub-classes of the Deluding Karma in three ways, by way of Cross-reference as if it were, viz:—

(1) when there is Bondage of certain sub-classes of deluding Karma, how many of them will be in Operation and Existence (2) when there is Operation of certain sub-classes, how many, will be in Bondage and Existence (3) where there is Existence of so many sub-classes, how many will be in Operation and Bondage.

बावीसयादिबंधेसुदयंसा चदुतितिगिचउपंच ।
तिसु इगि छद्दो अट्ठ य एक्कं पंचेव तिट्ठाणे ॥ ६६१ ॥

द्वाविंशकादिबन्धेषूदयांशाः चतुस्त्रित्र्येकचतुःपञ्च ।
त्रिष्वेकः षट् द्वौ अष्ट च एकः पञ्चैव त्रिस्थाने ॥ ६६१ ॥

दसयचऊ पढमतियं णवतियमडवीसयं णवादिचऊ ।
अडचदुतिदुइगिवीसं अडचदु पुव्वं व सत्तं तु ॥ ६६२ ॥

दशकचतुष्कं प्रथमत्रिकं नवत्रिकमष्टाविंशकं नवादिचतुष्कम् ।
अष्टचतुस्त्रिद्व्येकविंशमष्टचतुष्कं पूर्वं व सत्त्वं तु ॥ ६६२ ॥

सगचउ पुव्वं वंसा दुगमडचउरेक्कवीस तेरतियं ।
दुगमेक्कं च य सत्तं पुव्वं वा अत्थि पणगदुगं ॥ ६६३ ॥

सप्तचतुष्कं पूर्वं वांशा द्विकमष्टचतुरेकविंशं त्रयोदशत्रयम् ।
द्विकमेकं च सत्त्वं पूर्वं वा अस्ति पञ्चकद्विकम् ॥ ६६३ ॥

तिसु एक्केक्कं उदओ अडचउरिगिवीससत्तसंजुत्तं ।
चदुतिदयं तिदयदुगं दो एक्कं मोहणीयस्स ॥ ६६४ ॥

त्रिषु एकैक उदय अष्टचतुरेकविंश सत्वसंयुक्तम् ।
चतुस्त्रितयं त्रितयद्विकं द्वे एकं मोहनीयस्य ॥ ६६४ ॥

661-664. During Bondage (places) of twenty-two etc., Operation and Existence (places are respectively) four and three; three and one; four and five in (each of) three; one and six; two and eight; and one and five in (each of the last) three places. (They are respectively) four, of ten etc., and the first three; three of nine etc., and of twenty eight; the four of nine etc., and of twenty-eight, (twenty) four, (twenty) three, (twenty) two and (twenty) one; the four of eight etc., and Existence like its previous one; the four of seven, etc., and Existence like its previous one;

of two and of twenty-eight) (twenty)-four (twenty) one with the three of thirteen etc., of two and one and Existence is of the previous six with the two of five etc., During (remaining three Bondage places) of Deluding (Karma) Operation (is) of one in each, Existence (is) of twenty eight, (twenty) four and (twenty) one with four and three, three and two and one (respectively in each of them).

Commentary.

These Verses describe the Operation and Existence places with reference to Bondage-places, as below.

Bondage Places.	Operation Places.		Existence Places.	
	Number,	Description.	Number.	Description.
22	4	10, 9, 8, 7 ...	3	28, 27, 26.
21	3	9, 8, 7 ...	1	28.
17	4	9, 8, 7, 6 ...	5	28, 24, 23, 22, 21.
13	4	8, 7, 6, 5 ...	5	28, 24, 23, 22, 21.
9	4	7, 6. 5, 4 ...	5	28, 24, 23, 22, 21.
5	1	2	6	28, 24, 21, 13, 12, 11.
4	1	1	8	28, 24, 21, 13, 12, 11, 5, 4.
3	1	1	5	28, 24, 21, 4, 3.
2	1	1	5	28, 21. 21, 3, 2.
1	1	1	5	28, 24, 21, 2, 1.

Comparing this chart with that given under Verse 659, it is evident that this is merely a summary of what is stated there. Take an example; Bondage of 9 sub-classes occurs in the stages VI, and VII, then there can be only *four* Operation places of 7, 6, 5, and 4 and the Existence place will be 5 of 28, 24, 23, 22, and 21. In the 9th stage the Bondage places are 5, of these when there will be bondage of 5, Operation is of 2 only and Existence places will be 6 of 28, 24, 21, 13, 12 and 11. When only 4 are in bondage, Operation is of 1 passion only and Existence will be of 8 i. e., 28, 24, 21

in Subsidential, and 18, 12, 11, 5 and 4 in Destructive ladder. When 8 are in Bondage, Operation is of 1 only, and existence is of 5 *i. e.*, 28, 24, 21, 4, 8, and so on.

दसयादिसु बंधंसा इगितिय तियछक्क चारिसत्तं च ।
पणपण तियपण दुगपण इगितिग दुगछच्चऊणवयं ॥६६५॥
दशकादिषु बन्धांशा एकत्रिकं त्रिकषट्कं चतुःसप्त च ।
पञ्चपञ्च त्रिकपञ्च द्विकपञ्च एकत्रिकं द्विकषट्कं चतुर्नवकम् ॥ ६६५ ॥
पढमं पढमतिचउपणसत्तरातिग चदुसु बंधयं कमसो ।
पढमतिछस्सगमडचउतिदुइगिवीसंसयं दोसु ॥ ६६६ ॥
प्रथमं प्रथमत्रिचतुःपञ्चसप्तदशत्रिकं चतुर्षु बन्धकं क्रमशः ।
प्रथमत्रिषट्सप्त अष्टचतुस्त्रिद्विकैकाविंशांशकं द्वयोः ॥ ६६६ ॥
तेरदु पुव्वं वंसा णवमडचउरेक्कवीससत्तमदो ।
पणदुगमडचउरेक्कावीसं तेरसतियं सत्तं ॥ ६६७ ॥
त्रयोदशाद्विकं पूर्वं वांशा नवममष्टचतुरेकविंशसप्तमतः ।
पञ्चद्विकमष्टचतुरेकविंशं त्रयोदशात्रिकं सत्त्वम् ॥ ६६७ ॥
चरिमे चदुतिदुगेक्कं अट्ठयचदुरेक्कसंजुदं वीसं ।
एक्कारादीसव्वं कमेण ते मोहणीयस्स ॥ ६६८ ॥
चरमे चतुस्त्रिद्विकैकमष्टकचतुरेकसं युतंविंशम् ।
एकादशादिसर्वं क्रमेण तानि मोहनीयस्य ॥ ६६८ ॥

665-668. During (operation places of) 10 etc., the Bondage and Existence (places are respectively) one and three; three and six; four and seven; five and five; three and five; two and five; one and five; two and six; and four and nine. The Bondage (places are) respectively the first (of 22), the first three (of 22, 21, 17), the (first) four (of 22, 21, 17, 13), the (first) five (of 22. 21, 17, 13, and 9), the three of 17, (13 and 9) during (next) four (Operation places). The Existence (places in these Operation places are respectively) the first three (of 28, 27 and 26), the (first) six (of 28, 27, 26, 24, 23, 22), the (first) seven (from 28 to 21), (five of) twenty-eight, (twenty)-four, (twenty)-three, (twenty)-two and (twenty)-one (each) in (the last) two. (In the Operation places af five, the Bondage places are) two (*i. e.,*) of thirteen (and nine); the Existence (places) as in the previous

one; (in the next, the bondage place is) of nine, the Existence (is) of twenty-eight, (twenty)-four and twenty (one); beyond it, (the Bondage places are) two (*i. e.,*) of five (and four), the Existence (is) of twenty-eight, (twenty)-four and (twenty)-one, and the three, of thirteen (twelve and eleven). In the last (the Bondage places are of) four, three, two, and one; (the Existence places are) twenty-eight, (twenty)-four, (twenty)-one, and three, of thirteen (twelve and eleven), and all (the rest *i. e.,*) of eleven (five, four, three, two and one). In the last (the Bondage-places are of) four, three, two, and one; the Existence-places are twenty-eight, (twenty)-four and (twenty)-one. They (are such) respectively with reference to Deluding (Karma).

Commentary.

These verses describe the number of Bondage and Existence places with relation to Operation places as shown below.

Operation Places	Bondage Places.		Existence places.	
	Number.	Description.	Number.	Description.
10	1	22	3	28, 27, 26
9	3	22, 21, 17	6	28, 27, 26, 24, 23, 22
8	4	22, 21, 17, 13	7	28, 27, 26, 24, 23, 22, 21,
7	5	22, 21, 17, 13, 9	5	28, 24, 23, 22, 21
6	3	17, 13, 9	5	28, 24, 23, 22, 21
5	2	13, 9	5	28, 24, 23, 22, 21
4	1	9	3	28, 24, 21
2	2	5, 4	6	28, 24, 21, 13, 12, 11
1	4	4, 3, 2, 1	9	28, 24, 21, 11, 5, 4, 3, 2, 1.

Thus, where there is Operation of ten sub-classes of Deluding Karma, there will be Bondage of 22, while 28 or 27 or 26 can be in Existence. When 9 operate, Bondage of 22 or 21, or 17 is possible and Existence may be of 28, 27, 26, 24, 23 or 22 with reference to different souls. Similarly if we take the last operation place of one, i.e., of any of the four Perfect-conduct-preventing passions,

there can be Bondage of 4, 3, 2, or 1, while Existence can be of 28, 24, 21 in Subsidential ladder, and of 11, 5, 4. 3, 2, or 1 in the Destructive ladder.

सत्तपदे बंधुदया दसणव इगिति दुसु अडड तिपण दुसु ।
अडसग दुगि दुसु बिबिगिगि दुगि तिसु इगिसुण्णमेक्कं च ॥ ६६९ ॥
सत्त्वपदे बन्धोदया दशनव एकत्रिकं द्वयोः अष्टाष्ट त्रिपञ्च द्वयोः ।
अष्टसप्त द्व्येकं द्वयोः द्विद्विकमेकैकं द्व्येकं त्रिषु एकशून्यमेकं च ६६९
सव्वं सयलं पढमं दसतिय दुसु सत्तरादियं सव्वं ।
णवयप्पहुदीसयलं सत्तरति णवादिपण दुपदे ॥ ६७० ॥
सत्तरसादि अडादीसव्वं पण चारि दोण्णि दुसु तत्तो ।
पंचचउक्क दुगेक्कं चदुरिगि चदुतिण्णि एक्कं च ॥ ६७१ ॥
तत्तो तियदुगमेक्कं दुप्पयडीएक्कमेक्कठाणं च ।
इगिणभबंधो चरिमे एउदओ मोहणीयस्स ॥६७२॥ विसेसयं ।
सर्वं सकलं प्रथमं दशत्रिकं द्वयोः सप्तदशादिकं सर्वम् ।
नवकप्रभृति सकलं सप्तदशत्रिकं नवादिपञ्च द्विपदे ॥ ६७० ॥
सप्तदशादि अष्टादि सर्वं पञ्च चत्वारि द्वे द्वयोः ततः ।
पञ्चचतुष्कं द्विकैकं चतुरेकं चतुस्त्रीणि एकं च ॥ ६७१ ॥
ततः त्रिकाद्विकमेकं द्विप्रकृत्येकमेकस्थानं च ।
एकनभोबन्धो चरमे एकोदयो मोहनीयस्य ॥६७२॥ विशेषकम् ।

669-672. During Existence-places, the Bondage and Operarion (places are respectively) ten and nine, one and three, (each) in the two; eight and eight: three and five (each) in the two; eight and seven; two and one (each) in the two; two and two; one and one; two and one; (each) in three; (lastly) one with zero and one. (In the first Existence place) all (the Bondage and) all (the Operation places are possible); in (each of) the (next) two, (there is only) the first (Bondage place), (the Operation places are) three of ten, (nine and eight); (in the next, the Bondage places are) all from seventeen, etc., (the Operation places are) all from nine etc., in (each of) the (next) two places, (the Bondage places are) three of seventeen (thirteen and nine) and (Operation

places are) five of nine etc,. (In the next, the Bondage-places are) all from seventeen etc., (and Operation places are all) from eight etc.; in (each of the next) two, (Bondage is of) five and four (and Operation is) of two; beyond it (Bondage places are) of five and four, (and Operation places are) of two and one; (Afterwards the Bondage place is of) four, (and Operation place is of) one; (then the Bondage places are of (four and three (and Operation is of) one. Beyond it, (the Bondage places are of) three and two, (and Operation place is of) one; (then the Bondage places are of) two and one sub-classes, and (Operation) place (is of) one; in the last (Existence place) of Deluding (Karma) the Bondage (places are of) one and zero, and Operation (is of one (only).

Commentary.

These Verses give the number of the Bondage and Operation places with reference to Existence places, as shown below.

Commentary.

Existence Places.	Number of Bondage Places.	Description of Bondage Places.	Number of Operation Places.	Description of Operation Places.
28	10	22, 21, 17, 13, 9, 5, 4, 3, 2, 1.	9	10, 9, 8, 7, 6, 5, 4, 2, 1.
27	1	22.	3	10, 9, 8.
26	1	22.	3	10, 9, 8.
24	8	17, 13, 9, 5, 4, 3, 2, 1.	8	9, 8, 7, 6, 5, 4, 2, 1.
23	3	17, 13, 9.	5	9, 8, 7, 6, 5.
22	3	17, 13, 9.	5	9, 8, 7, 6, 5.
21	8	17, 13, 9, 5, 4, 3, 2, 1.	7	8, 7, 6, 5, 4, 2, 1.
13	2	5, 4.	1	2.
12	2	5, 4.	1	2.
11	2	5, 4.	2	2, 1.
5	1	4.	1	1.
4	2	4, 3.	1	1.
3	2	3, 2.	1	1.
2	2	2, 1.	1	1.
1	1, 0	1, 0.	1	1.

This chart shows that Existence of 28 sub-classes of Deluding Karma is found in all the stages till the 11th stage of Subsidential ladder and so all the ten Bondage places and all the nine Operation places are possible with reference to different stages in different souls. Similarly the Existence places of 27 and 26 are found only in the first Wrong-belief stage, so there will be Bondage of 22; and 10, or 9, or 8 sub-classes will be in Operation. The Existence place of 24 is possible from 3rd stage to 11th stage, so there are 8 Bondage places from 17 to 1 and 8 operation places from 9 to 1. The Existence places of 23, and 22 are found from 4th to 7th stage, therefore the Bondage places are of 17, 13, and 9; and Operation places are of 9, 8, 7, 6 and 5. Thus by referring to the chart given under Verse 659, where Bondage, Operation and Existence place in all the stages are described, will appear the Bondage and Operation places, corresponding to a particular Existence Place.

बंधुदये सत्तपदं बंधंसे णेयमुदयठाणं च ।
उदयंसे बंधपदं दुट्ठाणाधारमेक्कमाधेज्जं ॥ ६७३ ॥
बन्धोदये सत्त्वपदं बन्धांशे ज्ञेयमुदयस्थानं च ।
उदयांशे बन्धपदं द्विस्थानाधारमेकमाधेयम् ॥ ६७३ ॥

673. Taking two places as *ádhára*, and one as *ádheya*, (*e. g.*,) Existence during Bondage and Operation, Operation place during Bondage and Existence, and Bondage-place during Operation and Existence should be known (also).

Commentary.

Now the author wants to clear the point that if so many sub-classes of Deluding Karma are Binding and Operating at a particular time in a soul, how many of them will be found in Existence; if so many of them are Binding and are in Existence, how many will be Operating, or if so many are Operating and are in Existence, how many will be in Bondage. These three cases are described hereafter.

बावीसेण णिरुद्धे दसचउरुदये दसादिठाणतिये ।
अट्ठावीसति सत्तं सत्तुदये अट्ठवीसेव ॥ ६७४ ॥

द्वाविंशेन निरुद्धे दशचतुष्कोदये दशादित्रिस्थानत्रये ।
अष्टविंशत्रिकं सत्त्वं सप्तोदये अष्टविंशमेव ॥ ६७४ ॥

674. During Bondage of twenty-two, and four Operation-(places) of ten, (nine, eight and seven), and three Operation-places of ten etc.; (there is) Existence of three (Places) of twenty-eight (twenty-seven, and twenty-six), but of twenty-eight only during operation of seven.

इगिवीसेण णिरुद्धे णवयातिये सत्तमट्ठवीसेव ।
सत्तरसे णवचदुरे अडचउतिदुगेक्कवीसंसा ॥ ६७५ ॥
एकविंशेन निरुद्धे नवकत्रये सत्त्वमष्टविंशमेव ।
सप्तदशे नवचतुष्के अष्टचतुस्त्रिद्विकैकविंशांशाः ॥ ६७५ ॥

675. During Bondage of twenty-one, (and Operation of) three (places) of nine (eight and seven), Existence (is) of twenty-eight only. During (Bondage of) seventeen, (and) four (Operation places) of nine (etc.,) Existence (is) of twenty-eight, (twenty)-four, (twenty)-three, (twenty)-two and (twenty)-one.

इगिवीसं ण हि पढमे चरिमे तिदुवीसयं ण तेरणवे ।
अडचउसगचउरुदये सत्तं सत्तरसयं व हवे ॥ ६७६ ॥
एकविंशं नहि प्रथमे चरमे त्रिद्विविंशकं न त्रयोदशनवके ।
अष्टचतुःसप्तचतुरुदये सत्त्वं सप्तदशकं य भवेत् ॥ ६७६ ॥

676. But (there is) no (Existence of) twenty-one in the first (Operation place of nine), neither twenty-three and (twenty)-two (Exist) during the last (operation place of six). During (Bondage of) thirteen, (and) Operation of the four (places) of eight (etc.) and during (Bondage of) nine, (and Operation of) the four (places) of seven (etc.,) (there) is Existence like that (which is said in the Bondage of) seventeen.

णवरि य अपुव्वणवगे छादितियुदयेवि णत्थि तिदुवीसा ।
पणबंधे दोउदये अडचउरिगिवीसतेरसादितियं ॥ ६७७ ॥

नवरि च अपूर्वनवके षडादित्रिकोदयेपि नास्ति त्रिद्विविंशम् ।
पञ्चबन्धे द्विकोदये अष्टचतुरेकविंशत्रयोदशादित्रयम् ॥ ६७७ ॥

677. But during (Bondage of) nine in (the stage of) New (thought activity), and Operation of the three (places) of six etc., (there) is no (Existence of) twenty-three and (twenty-) two. During Bondage of five and Operation of two, (there is Existence of) twenty-eight, (twenty-)four, and (twenty-) one (and of) three (places of) thirteen, etc.

चदुबंधे दोउदये सत्तं पुव्वं व तेण एक्कुदये ।
अडचउरेक्कावीसा एयारतिगं च सत्ताणि ॥ ६७८ ॥
चतुर्बन्धे द्विकोदये सत्त्वं पूर्वं व तेन एकोदये ।
अष्टचतुरेकविंशानि एकादशत्रिकं च सत्त्वानि ॥ ६७८ ॥

678. During Bondage of four and Operation of two, Existence (is) like the previous one; (but) in Operation of one with that (Bondage), the Existence (is) of twenty-eight (twenty)-four, (twenty-) one and of three (places) of eleven etc.

तिदुइगिबंधेक्कुदये चदुतियठाणेण तिदुगठाणेण ।
दुगिठाणेण य सहिदा अडचउरिगिवीसया सत्ता ॥ ६७९॥
त्रिद्विकैकबन्धे एकोदये चतुस्त्रिकस्थानेन त्रिद्विकस्थानेन ।
द्विकैकस्थानेन च सहितानि अष्टचतुरेकविंशकानि सत्त्वानि॥६७९॥

679. During Bondage of three, two, and one, and Operation of one, Existence (is of) twenty-eight, (twenty-) four and (twenty-) one, together with (Existence) places of four and three (in Bondage of three), with places of three and two (in Bondage of two), and with places of two and one (in Bondage of one).

Commentary.

The chart given on the next page shows the details of Existence places, with reference to the different Bondage and Operation places, in Deluding Karma.

Bondage places of	Operation places of	Existence places of.
22	10, 9, 8	28, 27, 26
22	7	28
21	9, 8, 7	28
17	9	28, 24, 23, 22
17	8 7	28, 24, 23, 22, 21
17	6	28, 24, 21
13	8	28, 24, 23, 22
13	7, 6	23, 24, 23, 22, 21
13	5	28, 24 21
9	7	28, 24, 23, 22
9	6, 5	28, 24, 23, 22, 21
9	4	28, 24, 21
9	6, 5, 4	28, 23, 21
5	2	28, 24, 21, 13, 12, 11.
4	2	28, 24, 13, 12, 11
4	1	28, 24, 21, 11, 5, 4
3	1	28, 24, 21, 4, 3
2	1	28, 24, 21, 3, 2
1	1	28, 24, 21. 2, 1.

To examine the chart in some detail. A wrong believer in any of the four Conditions of existence, binds 22 sub-classes of Deluding Karma at a time, when he will have operation of 10 or 9 or 8 sub-classes of Deluding Karma, and there can be existence of all the 28 sub-classes of Deluding Karma, or of 27 (28 minus Clouded-belief) or of 26 (28 minus Mixed and Clouded-beliefs). But when he will have operation of only 7 classes, leaving the Error-feeding passions, he will have existence of all the 28; because such a soul has transformed matter of Error-feeding passions into other

passions, in any of the four stages from 4th to 7th, and has come down to the 1st stage of wrong belief, where he must bind matter of Error-feeding passions. This matter cannot come into Operation for one Avali. Till that time, there will be existence of all the 28 although there is no Operation of Error-feeding passions, and because matter of Mixed and Clouded-belief cannot be twisted during this period.

A soul in Downfall stage binds 21 sub-classes, where it can have operation of 9 or 8 or 7 classes. Then there will be existence of all the 28, because such a soul comes down from subsidential-Right-belief, and retains the downfall stage only from one instant to six Avalis, when matter of Mixed and Clouded belief cannot be twisted back. As a soul which has transformed Error-feeding passions into others, cannot come down to this stage, therefore there cannot be existence of 24 sub-classes. A soul in Mixed stage will bind 17 sub-classes, and can have operation of 9 or 8 or 7. Then there will be existence of 28 or 24. A soul in Vowless stage also can bind 17 sub-classes, when it will have operation of 9 including Clouded—belief. Such a soul of a human of Work-region can commence destruction of Right-belief-deluding-Karma, so there can be existence or non-existence of Error-feeding passions, Wrong belief and Mixed beliefs, and therefore Existence of 28, 24, 23 and 22. A soul in the 5th stage binding 17 sub-classes, but having operation of 8 or 7, can have Existence of all the 28, during the First Subsidential-Right-belief, of 28 or 24 during the Second-Subsidential Right belief, of 28, 24, 23, or 22 in Destructive-Subsidential-Right-belief, and of 21 only during Destructive-Right-belief, because the four Error-feeding passions and the three Right-belief-deluding Karmas have been destroyed. A soul in the 6th stage having operation of 6, excepting Clouded-Right-belief will have existence of 21 only in Destructive, and of 28 or 24 in Subsidential-right-beliefs. A human or a sub-human in the Partial vow stage binds 13 sub-classes. When there is Operation of 8 sub-classes, a sub-human in Destructive-Subsidential-Right-belief will have existence of 28 or 24, while a human having such belief will have existence of 28 or 24 or 23 or 22, because a human being only can commence to attain Destructive-right-belief. The same soul binding 13, and having operation of 7 or 6, and existing in Subsidential-Right-belief will have Existence of 28 or 24, but during Destructive-subsidential-right-belief, a sub-human will have existence of 28 or 24, but a

human will have existence of 28 or 24 or 23 or 22, while a Destructive-right-believing human being will have existence of, 21 only. The same soul binding 13, but having operation of only 5, can have existence of 28 or 24 during Subsidential-Right belief, but of 21 only as a Destructive-right-believing human being. A saint in Imperfect and Perfect-vow stages has bondage of 9 sub-classes. When he has Operation of 7 he is a Destructive-Subsidential-right-believer, and will have existence of 28, or 24 or 23 or 22. The same saint, having Operation of six or five, will have existence of 28 or 24 in Subsidential-right belief, or 28 or 24, or 23 or 22 during Destructive-subsidential-right-belief, of 21 only in Destructive-right-belief. The same saint having Operation of 4, will have Existence of 28 or 24 in Subsidential, and of 21 in Destructive-right-belief.

Commentary.

A saint in the stage of New-thought-activity binding 9 sub-classes, at a *time*, and having Operation of 6 or 5 or 4, will have Existence of 28 or 24, in Subsidential, and of 21 only in Destructive-right-belief. A saint in Advanced thought-activity, binding 5 or 4 sub-classes, and having Operation of 2, will have existence of 28 or 24 in subsidential, and of 21, 13, 12, and 11 in destructive right-belief. The same saint having Bondage of 4, and Operation of 1, only, has Existence of 28 or 24 in Subsidential, and of 21 or 11 or 5 or in Destructive-right-belief. The same saint having Bondage of 3, and Operation of 1, has Existence of 28 or 24, in Subsidential, and of 21 or 4 or 3 in Destructive-right-belief. The same saint having Bondage of 2, and Operation of 1, has Existence of 28 or 24, in Subsidential, and of 21 or 3 or 2 in Destructive-right-belief. The same saint, having, Bondage of 1 and Operation of 1, has Existence of 28 or 24, in Subsidential, and of 21 or 2 or 1 in Destructive-right-belief. A saint with Destructive-right-belief and on the Destrutive ladder, in the 9th stage, having Bondage of 4 or 3 or 2 or 1, will have respectively Existence of 5 and 4, or 4 and 3, or 3 and 2, or 2 and 1 sub-classes of Deluding Karma.

बावीसे अडवीसे दसचउरुद्धो अणो ण सगवीसे ।
छब्बीसे दसयतियं इगिअडवीसे दु णवयतियं ॥ ६८० ॥

द्वाविंशतौ अष्टविंशतौ दशचतुष्कोदय अने न सप्तविंशतौ ।
षड्विंशतौ दशकत्रयमेकाष्टविंशतौ तु नवकत्रयम् ॥ ६८० ॥

680. During (Bondage of) twenty-two, (and Existence of) twenty-eight, (there is) Operation of four (places of) ten (etc.), but in (Existence of) twenty seven and twenty-six, (where) Error-(feeding passions are) not (transformed), (the operation is) of three (places of) ten (etc.) And during Bondage of twenty-one (and Existence of twenty)-eight), (the operation is of) three (places of) nine etc.

Commentary.

A wrong-believer in all the four Conditions of existence, binding 22 sub-classes of Deluding Karma, and having Existence of 28, will have Operation places of 10, 9, 8, or 7. It includes the Operation place where Error-feeding pssions will not operate. The same Wrong-believing soul binding 22, but having Existence of 27, without Clouded belief, or of 26 without Mixed and Clouded beliefs will have Operation of 10, 9, or 8. Here Error-feeding passions are not out of operation, although Clouded and Mixed beliefs are twisted back. A soul in downfall stage, binding 21, and having Existence of 28, can have Operation of 9, 8 or 7 without Wrong-belief.

सत्तरसे अडचदुवीसे णवयचदुरुदयमिगिवीसे ।
णो पढमुदओ एवं तिदुवीसे णंतिमस्सुदओ ॥ ६८१ ॥
सप्तदश अष्टचतुर्विंशे नवकचतुष्कोदय एकविंशे ।
नो प्रथमोदय एवं त्रिद्विविंशे नान्तिमस्योदयः ॥ ६८१ ॥

681. During (Bondage of) seventeen, (and Existence of) twenty-eight, and (twenty)-four, Operation (is) of four (places of) nine (etc.,); (but) in Existence of) (twenty)-one, the first (place of) nine does not operate; similarly in (Existence of) (twenty)-three and (twenty-) two, (there is) no operation of the last (place of 6.)

Commentary.

A soul in Mixed stage, binding 17, and having Existence of 28 or 24, has 8 Operation places of 9, 8 or 7. A soul in Vowless stage, binding 17, and having Existence of 28 or 24, has 4 Operation places

of 9, 8, 7 or 6. A Destructive-right-believer in Vowless stage, binding 17, and having Existence of 21, has 3 Operation place of 8, 7 or 6. There is no Operation place of 9, because there is no Operation of Clouded belief. A Destructive-Subsidential-right-believer in Vowless stage, commencing destruction of Right-belief-deluding-Karma, binding 17, and having Existence of 23 or 22, can have 3 Operation places of 9, 8 or 7. It has no places of 6, as there is Operation of Clouded-belief Karma.

तेरणवे पुव्वंसे अडादिचउ सगचउराहमुदयाणं ।
सत्तरसं व वियारो पणगुवसंते सगेसु दो उदया ॥ ६८२ ॥
त्रयोदशनवमे पूर्वांशे अष्टादिचतुष्कं सप्तचतुष्कमुदयानाम् ।
सप्तदशं व विचारः पञ्चकोपशान्ते स्वकेषु द्वौ उदयौ ॥ ६८२ ॥

682. During (Bondage of) thirteen, (and) nine, and Existence (of Classes) as previously (stated), Operation of the four (places) of eight etc., and the four (places) of seven etc., should be (respectively) considered, as in (Bondage of) seventeen. During (bondage of) five, in Subsidential (ladder), in their respective (Existence places), (there is) Operation of two.

Commentary.

During Partial-vow stage, when 13 are bound, and 21 are in Existence, Operation places of 7, 6 and 5 are possible, and in Existence of 23 and 22, the Operation places of 8, 7, and 6 are possible; while in Existence of 28 and 24, Operation places of 8, 7, 6, and 5 are possible.

During Bondage of nine, and in Existence of 28 and 24, Operation places of 7, 3 5, and 4 are possible; in Existence of 23, and 22, Operation places of 7, 6, and 5 are possible, while in Existence of 21, Operation places of 6, 5, and 4 are possible. In the stage of Advanced-thought-activity in Subsidential ladder, when 5 are bound and 28, 24 and 21 are in Existence, only 2 in operation.

तेखेवं तेरतिये चदुबंधे पुव्वसत्तगेसु तहा ।
तेणुवसंतंसेयारतिए एको हवे उदओ ॥ ६८३ ॥

तेनैवं त्रयोदशत्रये चतुर्बन्धे पूर्वसत्त्वकेषु तथा ।
तेनोपशान्तांशे एकादशत्रये एको भवेत् उदयः ॥ ६८३ ॥

683. Similarly with the (Bondage of five), and Existence of) three (places) of thirteen (etc.), (and) in Bondage of four, and in Existence of the previous ones, (there is Operation of) the same (two sub-classes). With the (Bondage of four), (and) Existence (of 28 etc.,) in subsidential (ladder), (and), (Existence of) three (places) of eleven (etc.), there is Operation of one.

Commentary.

During Bondage of 5 and Existence of 13, 12 and 11 in Destructive ladder, and Bondage of 4 and Existence of 28, 24, 21 in Subsidential, or 13, 12, 11 in Destructive ladder, the Operation of 2 sub-classes is possible. During Bondage of 4, and Existence of 28, 24 and 21, in Subsidential and of 11, 5 and 4 in Destructive ladder, only one sub-class is operative.

तिदुइगिबंधे अडचउरिगिवीसे चदुतिएण ति दुगेण ।
दुगिसत्तेण य सहिदे कमेण एक्को हवे उदओ ॥ ६८४ ॥
त्रिद्व्येकबन्धे अष्टचतुरेकविंशे चतुस्त्रिकेण त्रिद्विकेन ।
द्व्येकसत्त्वेन च सहिते क्रमेण एको भवेत् उदयः ॥ ६८४ ॥

684. During Bondage of three, two, or one, and Existence of twenty-eight, (twenty) four, and (twenty) one (in subsidential), and existence of four and three, three and two, and two and one respectively, there is Operation of one.

Commentary.

During Bondage of 3, and Existence of 28, 24 and 21, on Subsidential, and of 4 and 3 on Destructive ladder, or during Bondage of 2 and Existence of 28, 24, 21 in Subsidential, and Existence of 28, 24, 21 in Subsidential, and 2 and 1 in Destructive ladder, only one sub-class is Operative.

The following chart will show the Operation places of Deluding Karma with reference to Bondage and Existence places.

Bondage Places	Existence Places.	Operation Places.	Relative Stages.
22	28	10, 9, 8, 7	Wrong Belief Stage
22	27, 26	10, 9, 8	" " "
21	28	9, 8, 7	Downfall "
17	28, 24	9, 8, 7	Mixed "
17	28, 24	9, 8, 7, 6	Vowless "
17	21	8, 7, 6	" " "
17	23, 22	9, 8, 7	" " "
13	21	7, 6, 5	Partial Vow "
13	23, 22	8, 7, 6	" " "
13	28, 24	8, 7, 6, 5	" " "
9	28, 24	7, 6, 5, 4	6th, 7th & 8th "
9	23, 22	7, 6, 5	6th & 7th "
9	21	6, 5, 4	6th, 7th & 8th "
5	28, 24, 21	2	9th Subsidential "
5	13, 12, 11	2	" Destructive "
4	28, 24, 21	2	" Subsidential "
4	13, 12, 11	2	" Destructial "
4	28, 24, 21	1	" Subsidential "
4	11, 5, 4	1	" Destructive "
3	28, 24, 21	1	" Subsidential "
3	4, 3	1	" Destructive "
2	28, 24, 21	1	" Subsidential "
2	3, 2	1	" Destructive "
1	28, 24, 21	1	" Subsidential "
1	2, 1	1	" Destructive "

This chart may well be compared with that given under verses 674 to 679.

दसणुदये अडवीसतिसत्ते बावीसबंध णवअट्ठे ।
अडवीसे बावीसतिचउबंधो सत्तवीसदुगे ॥ ६८५ ॥
बावीसबंध चदुतिदुवीसंसे सत्तरसयदुगबंधो ।
अट्ठुदये इगिवीसे सत्तरबंधं विसेसं तु ॥ ६८६ ॥ जुम्मं ।
दशकोदये अष्टविंशत्रिसत्त्वे द्वाविंशबन्धः नवाष्टके ।
अष्टविंशतौ द्वाविंशतित्रिचतुर्बन्धः सप्तविंशद्विके ॥ ६८५ ॥
द्वाविंशबन्धः चतुस्त्रिद्विविंशांशे सप्तदशायतद्विकबन्धः ।
अष्टोदये एकविंशे सप्तदशबन्धा विशेषस्तु ॥ ६८६ ॥ युग्मम् ।

685-686. During Operation of ten, (and) Existence three, (i. e.,) twenty-eight, (twenty-seven and twenty-six), Bondage (is) of twenty-two (sub-classes of Deluding Karma). During (Operation of) nine (and) eight, (and Existence of) twenty-eight, (there is) Bondage (respectively) of three (i. e.,) twenty-two, (twenty-one and seventeen, and) of four (i. e., twenty-two, twenty-one, seventeen and thirteen), (but) in (Existence of) two (i. e.), twenty-seven (and twenty-six), the Bondage (is) of twenty-two (only); (and) during Existence of twenty-four, (twenty) three (and twenty) two, the Bondage (is) of two, (i. e., of) seventeen in Vowless, (and of thirteen in Partial-vow stages). During Operation of eight, and (Existence) of twenty one, Bondage (is) of seventeen only, especially.

Commentary.

Now with reference to Operation and Existence of sub-classes of Deluding Karma, Bondage sub classes are described.

When there is Operation of ten sub-classes in Wrong-belief-stage with Existence of all the 28, or of 27 excepting Clouded-belief Karma, or of 26 excluding both Clouded, and Mixed Belief Karmas, there is Bondage of twenty-two sub-classes. When there is Operation of nine, till the 4th stage, and Existence is of 28, the Bondage will be of 22, 21 or 17. When there is Operation of 8, till the 5th stage, and Existence is of 28, the Bondage will be of 22, 21, 17 or 13, During Operation of 9 or 8, and Existence of

27 or 26, the Bondage is of 22 only. During Operation of 9 or 8, and Existence of 24, in Mixed stage, and of 24, 23, or 22 in Vowless stage, there is Bondage of 17 only. During Operation of 8, and Existence of 24, 23, or 21 in Partial-Vow stage, there is Bondage of 13 only; but during Operation of 8 and Existence of 21, in a Destructive-right-believer in 4th stage, there is Bondage of 17 sub-classes only.

सत्तुदये अडवीसे वन्धो बावीसपंचयं तेण ।
चउवीसातिगे अयदातिबंधो इगिवीसगयदुगबंधो ॥ ६८७ ॥
सप्तोदये अष्टविंशे बन्धो द्वाविंशपञ्चकं तेन ।
चतुर्विंशत्रिके अयतत्रिबन्ध एकविंशके अयतद्विकबन्धः ॥ ६८७ ॥

687. During Operation of seven, (and Existence of) twenty-eight, (there is) Bondage of five (i. e., of) twenty-two, (twenty-one, seventeen, thirteen or nine), With (Operation of) that (and Existence of) three (i. e.,) twenty four, (twenty-three and twenty-two), the Bondage (is of) three (seventeen relating to) Vowless, (and thirteen and nine); but during (Existence of) twenty one, Bondage (is) of two (seventeen relating to) Vowless, (and thirteen).

Commentary.

When there is Operation of 7 sub-classes of Deluding Karma without Operation of Error-feeding passions, in Wrong-belief stage, without operation of Fear and Disgust, in Down-fall stage, with Operation of either Fear of Disgust, in Mixed stage, without Fear and Disgust; in Vowless stage, as a Destructive-subsidential-Right believer, without Fear and Disgust, or even as a subsidential-right-believer with Operation of either of Fear or Disgust, in Partial vow stage as a Destructive-subsidential-right-believer with Operation of either Fear or Disgust or as a Subsidential-right-believer with Operation of Fear and Disgust, and in Imperfect or Perfect vow stage as a Destructive-subsidential-right believer with Operation of Fear and Disgust, there can be Existence of all the 28 sub-classes of Deluding Karma. Under these circumstances five places of Bondage are possible. They may bind 22, 21, 17, 13 or 9 respectively with reference to stages 1st, 2nd, 3rd, or 4th 5th and 6th, and 7th.

Under Operation of 7 and Existence of 24 only, excluding four Error-feeding passions, or 23 leaving Wrong-belief also, or 22

leaving Wrong-belief and Mixed-belief also, there is Bondage of 17, 13, or 9 respectively in 4th, 5th and 6th, and 7th stage.

A Destructive-right-believing soul having Existence of 21, and Operation of 7, will bind 17 in Vowless stage, in any of four Condition of life, but of 13 only in Partial vow stage of human life.

छप्पणउदये उवसंतसे अयदतिगदेसदुगबंधो ।
तेण तिदोवीसंसे देसदुणवबंधयं होदि ॥ ६८८ ॥
षट्पञ्चोदये उपशान्तांशे अयतत्रिकदेशद्विकबन्धः ।
तेन त्रिद्विविंशांशे देशद्विनवबन्धकं भवति ॥ ६८८ ॥

688. During Operation of six or five, and Existence (as per stage of) Subsided (delusion), (there is) Bondage (respectively) of three (places) of Vowless (seventeen), (and thirteen and nine), and of two (places) of Partial (vow, thirteen), (and nine). With (Operation of) that, (and) existence of twenty-three, (and twenty)-two, there is Bondage of two (places) of Partial (vow, thirteen), (and) nine.

Commentary.

When there is Operation of six sub-classes of Deluding Karma, during 5 stages, from 4th to 8th, and Existence of 28, 24, or 21 as is possible in the stage of Subsided-delusion, there can be Bondage of seventeen, thirteen or nine sub-classes. During Operation of 5, in stages from 5th to 8th, and Existence of 28, 24, and 21, there is Bondage of 13 or nine. During Operation of 6, in a Destructive-subsidential-right-believer or Partial-vow stage and Existence of 23, on destruction of wrong-belief Karma, or of 22 on destruction of Mixed-Belief also, there is Bondage of 13. The same human being, having Operation of 5, in 6th and 7th stages, will bind nine only.

चउरुदयुवसंतसे णवबंधो दोणिणउदयपुव्वंसे ।
तेरसतियसत्तेवि य पण चउ ठाणाणि बंधस्स ॥ ६८९ ॥
चतुरुदयोपशान्तांशे नवबन्धो द्विकोदयपूर्वांशे ।
त्रयोदशत्रयसत्त्वेपि च पञ्चचतुःस्थानानि बन्धस्य ॥ ६८९ ॥

689. During Operation of four, (and) Existence in Subsided (delusion), (there is) Bondage of nine; during Operation of two and Existence like the previous (stage), as well as in Existence of three

(places) of thirteen (twelve, and eleven), (there are) Bondage-places of five (and) four.

Commentary.

When 4 sub-classes of Deluding Karma are operative, in 6th 7th and 8th stages, and when there is Existence of 28, 24, and 21, there is Bondage of nine. When only 2 are Operative, during 9th stage, with sex inclination, and with Existence of 28, 24 and 21, there is Bondage of 5, till the last instant with Operation of male inclination, but of only 4, if the saint has ascended the ladder with Operation of Common or female sex inclination. During Destructive ladder, at the time of destroying the four Partial-vow preventing and the four total-vow-preventing passions, and the three Sex-inclinations, when there is Existence of 21, 13, 12, or 11, there is Bondage of 5, when Male inclination is Operative, and of 4 only when there is Operation of Common or female sex.

एक्कुदयुवसंतंसे बंधो चदुरादिचारि तेणेव ।
एयारदु चदुबंधो चदुरंसे चदुतियं बंधो ॥ ६९० ॥
तेण तिये तिदुबंधो दुगसत्ते दोण्णि एक्कयं बंधो ।
एक्कंसे इगिबंधो गयणं वा मोहणीयस्स ॥ ६९१ ॥ जुम्मं

एकोदयोपशान्तांशे बन्धः चतुरादिचत्वारः तेनैव ।
एकादशद्विके चतुर्बन्धः चतुरंशे चतुस्त्रिको बन्धः ॥ ६९० ॥
तेन त्रये त्रिद्विबन्धो द्विकसत्त्वे द्वौ एको बन्धः ।
एकांशे एकबन्धो गगनं वा मोहनीयस्य ॥ ६९१ ॥ युग्मम्

690-691. During Operation of one and Existence as in Subsided (delusion stage there are) four Bondage (places) of four etc., (i. e., four, three, two and one). And with the same (Operation) and (Existence of) the) two (i. e.,) eleven (and five), (there is) Bondage of four, while with Existence of four, (there is) Bondage of four and three (sub-clasess). (Again) with that (Operation and Existence) of three, Bondage (is) of three and two; with Existence of two, Bondage (is) of two and one; and in Existence of one, (there is) Bondage of one or nil in Deluding (Karma).

Commentary.

When only one sub-class of Deluding Karma is in Operation in Subsidential ladder, and 28, 24, 21 are in Existence, there can be

Bondage of 4, 3, 2 or 1. During Destructive ladder, when one is operative, and 11 or 5 are in Existence, there will be Bondage of 4; if 4 are in Existence, there will be Bondage of four or three, if three are in Existence, there will be Bondage of three or two; if 2 are in Existence, there will Bondage of 2 or 1; and if only one is in existence, there will be Bondage of 1, in 9th stage, and no bondage in the 10th Stage of slightest-delusion.

The purport of Verses 685 to 691 is shown in the following table.

Operation Places.	Existence Places	Bondage Places.	Stages.
10	28, 27, 26	22	Wrong belief stage
9	28	22, 21. 17	from 1st to 4th stage
9	27, 26	22	wrong belief stage
9	24, 23, 22	17	in 3rd & 4th stages
8	28	22, 21, 17, 13	from 1st to 5th stage
8	27, 26	22	wrong-belief stage
8	24, 23, 22	17, 13	4th & 5th stage
8	21	17	4th with Destructive right belief stage
7	28	22, 21, 17, 13, 9	from 1st to 7th stage
7	24, 23, 22	17, 13, 9	from 4th to 7th stage
7	21	17, 13	4th & 5th stage
6	28, 24, 21	17, 13, 9	from 4th to 8th stage
6	23, 22	13	Partial Vow stage
5	28, 24, 21	13, 9	from 5th to 6th stage
5	23, 22	9	from 6th & 7ta stages
4	28, 24, 21	9	6th, 7th & 8th stages
2	28, 24, 21	5, 4	9th stage
2	21, 13, 12, 11	5, 4	9th stage
1	28, 24, 21	4, 3, 2, 1	9th stage Subsidential Ladder
1	11, 5	4	9th stage Destructive Ladder
1	4	4, 3	9th stage Destructive Ladder
1	3	3, 2	"
1	2	2, 1	"
1	1	1	"
1	1	0	10th stage Destructive ladder.

णामस्स य बंधोदयसत्तट्ठाणाण सव्वभंगा दु।
पत्तेउत्तं व हवे तियसंजोगेवि सव्वत्थ ॥ ६९२ ॥
नाम्नश्च बन्धोदयसत्त्वस्थानानां सर्वभङ्गा हि।
प्रत्येकोक्तं व भवेयुः त्रिकसंयोगेपि सर्वत्र ॥ ६९२ ॥

692. Verily all the combinations concerning bondage, operation and existence of body-making Karma, as have been said separately, should be taken everywhere with reference to their connection also.

Commentary.

Here Body-making Karma is taken into consideration. Its Bondage, Operation and Existence combinations have been already described separately in the previous verses. Now the author wants to show them with reference to the inter-connection of Bondage, Operation & Existence at a time.

छण्णवछत्तियसगइगि दुगतिगदुग तिण्णिअट्ठचत्तारि।
दुगदुगचदु दुगपणचदु चदुरेयचदू पणेयचदू ॥ ६९३ ॥
एगेगमट्ठ एगेगमट्ठ छदुमट्ठ केवलिजिणाणं।
एगचदुरेगचदुरो दोचदु दोछक्क बंधउदयंसा ॥६९४॥ जुम्मं।
षड्नवषट् त्रिकसप्तैकं त्रिकत्रिकात्रिकं त्रिकाष्टचत्वारि।
द्विकद्विकचतुष्कं द्विकपञ्चचतुष्कं चतुरेकचतुष्कं पञ्चैकचतुष्कम् ६९३
एकैकाष्ट एकैकाष्ट छद्मस्थ केवलिजिनानाम्।
एकचतुष्कमेकचतुष्कं द्विचतुष्कं द्विषट्कं बन्धोदयांशाः ६९४ युग्मम्

693-694. The (number of) Bondage, Operation and Existence (places in the first ten spiritual stages are respectively) (1) six, nine and six; (2) Three, seven and one; (3) two, three and two; (4) three, eight and four; (5) two, two and four; (6) two, five and four; (7) four, one and four; (8) five, one and four; (9) one, one and eight; (10) one, one and eight; in Independent conquerors (those in stages 11th to 14th, Operation and Existence-places are respectively) (11) one and four; (12) one and four; (1) two and four; and (14) two and six.

णामस्स य बंधोदयसत्ताणि गुणं पडुच्च उत्ताणि ।
पत्तेयादो सव्वं भणिदव्वं अत्थजुत्तीए ॥ ६९५ ॥
नाम्नश्च बन्धोदयसत्त्वानि गुणं प्रतीत्य उक्तानि ।
प्रत्येकात् सर्वं भणितव्यमर्थयुक्त्या ॥ ६९५ ॥

695. The number of Bondage, Operation and Existence places of Body-making Karma have been related with reference to spiritual stages. They should all be described separately in detail.

तेवीसादी बंधा इगिवीसादीणि उदयठाणाणि ।
बाणउदादी सत्तं बंधा पुण अट्ठवीसतियं ॥ ६९६ ॥
इगिवीसादीएक्कत्तीसंता सत्तअट्ठवीसूणा ।
उदया सत्तं णउदी बंधा पुण अट्ठवीसदुगं ॥ ६९७ ॥
एगुणतीसत्तिदयं उदयं बाणउदिणउदियं सत्तं ।
अयदे बंधट्ठाणं अट्ठावीसात्तियं होदि ॥ ६९८ ॥
उदया चउवीसूणा इगिवीसप्पहुदिएक्कतीसंता ।
सत्तं पढमचउक्कं अपुव्वकरणोत्ति णायव्वं ॥ ६९९ ॥ कलावयं ।
त्रयोविंशादया बन्धा एकविंशादीनि उदयस्थानानि ।
द्वानवत्यादि सत्त्वं बन्धाः पुनः अष्टविंशत्रयम् ॥ ६९६ ॥
एकविंशाद्येकात्रिंशदन्ता सप्ताष्टविंशोनाः ।
उदयाः सत्त्वं नवतिः बन्धाः पुनः अष्टविंशद्विकम् ॥ ६९७ ॥
एकोनत्रिंशत्त्रितयं उदयः द्वानवतिनवतिकं सत्त्वम् ।
अयते बन्धस्थानमष्टाविंशत्त्रयं भवति ॥ ६९८ ॥
उदयाः चतुर्विंशोना एकविंशप्रभृत्येकत्रिंशदन्ताः ।
सत्त्वं प्रथमचतुष्कमपूर्वकरण इति ज्ञातव्यम् ॥६९९॥ कलापकम् ।

696-699. (In wrong-belief stage) Bondage-(places are six of) twenty-three etc., Operation-places (are nine of) twenty-one etc., and Existence (places are six of) ninety-wo etc.; (in the second stage), the Bondage (places are three of) twenty-eight (etc.,) Operaation (places are seven) from twenty-one to thirty-one leaving (those of) twenty-seven and (twenty)-eight, and Existence (is of)

ninety (sub-classes only); and (in the 3rd stage), Bondage (places are) two of twenty-eight (etc.,). Operation (places are three of) twenty-nine (etc.,). Existence (places are of) ninety-two and ninety; in the Volwess. (stage) the Bondage places are three of twenty-eight (etc.,) Operation on (places are eight) from twenty-one leaving (that of) twenty-four. (From there) till the New-Thought-Activity (stage), (there are) please know, the first four Existence places.

अडवीसदुगं बंधो देसे पमदे य तीसदुगमुदओ ।
पणवीससत्तवीसप्पहुदीचत्तारि ठाणाणि ॥ ७०० ॥
अष्टविंशाद्विकं बन्धो देशे प्रमत्ते च त्रिंशद्विकमुदयः ।
पञ्चविंशसप्तविंशप्रभृतिचत्वारि स्थानानि ॥ ७०० ॥

700. In Partial (vow), Bondage (is of) two (*i. e.,*) twenty-eight-etc., Operation (is of) two (*i. e.*), thirty (etc.) in Imperfect (vow), (Bondage is) the same (as in the fifth) the (Operation) places (are) of twenty-five and four of twenty-seven etc.

अपमत्ते य अपुव्वे अडवीसादीण बंधमुदओ दु ।
तीसमणियट्टिसुहुमे जसकित्ती एक्कयं बंधो ॥ ७०१ ॥
उदओ तीसं सत्तं पढमचउक्कं च सीदिचउ संते ।
खीणे उदओ तीसं पढमचऊ सीदिचउ सत्तं ॥७०२॥ जुम्मं ।
अप्रमत्ते च अपूर्वे अष्टाविंशादीनां बन्ध उदयस्तु ।
त्रिंशदनिवृत्तिसूक्ष्मयोः यशस्कीर्तिरेका बन्धः ॥ ७०१ ॥
उदयः त्रिंशत् सत्त्वं प्रथमचतुष्कं च अशीतिचतुष्कं शान्ते ।
क्षीणे उदयः त्रिंशत् प्रथमचतुष्कमशीतिचतुष्कं सत्त्वम् ७०२ युग्मम्

701-702. During Perfect (vow) and New-(thought-activity stages), Bondage (is) of twenty-eight etc., and the (Operation (is) of thirty. During Advanced-(thought-activity) and Slightest-delusion), the Bondage (is) of one (sub-class) Fame (only), the Operation (is) of thirty, and Existence (is) of the first four and eighty (etc.,) four (places). During Subsided (-delusion) and Delusionless (stages), Operation (is) of the first four (in Subsided,) and of the four eighty etc., in (Delusionless stage).

जोगिम्मि अजोगिम्मि य तीसिगितीसं णवट्ठयं उदओ ।
सीदादिचऊछक्कं कमसो सत्तं समुद्दिट्ठं ॥ ७०३ ॥
योगिनि अयोगिनि च त्रिंशदेकत्रिंशत् नवाष्टकमुदयः ।
अशीत्यादिचतुःषट्कं क्रमशः सत्त्वं समुद्दिष्टम् ॥ ७०३ ॥

703. During Vibrating (perfect soul stage), Operation (is) of thirty and thirty-one, and Existence (is) of eighty etc., four (places); during Non-vibrating (perfect soul stage), (Operation is) of nine and eight, and (Existence is of eighty etc.) six (places). (Thus gradually bondage, operation and existence) have been mentioned (in fourteen stages).

Commentary.

Table showing Bondage, Operation and Existence places of Body-making in 14 stages with reference to verses 698-701.

Spritual stages.	Number of Bondage Places.	Description of Bondage Places.	Number of Operation Places.	Description of Operation Places.	Number of Existence Places.	Description of Existence Places.
I	6	23, 25, 26, 28 29, 30.	9	21, 24, 25, 26, 27, 28, 29, 30, 31,	6	92, 91, 90, 88, 84, 82.
II	3	28, 29, 30.	7	21, 24, 25, 26, 29, 30 31.	1	90
III	2	28, 29.	3	29, 30, 31.	2	92, 90.
IV	3	28, 29, 30.	8	21, 25, 26, 27, 28, 29, 30.	4	93, 92, 91, 90.
V	2	28, 29.	2	30, 31.	4	93, 92, 91, 90.
VI	2	28, 29.	5	25, 27, 28, 29, 30.	4	93, 92, 91, 90.
VII	4	28, 29, 30, 31.	1	30.	4	93, 92, 91, 90.
VIII	5	28, 29, 30, 31, 1.	1	30.	4	93, 92, 91, 90.
IX	1	Fame.	1	30.	8	93, 92, 91, 90, 80, 79, 78, 77.
X	1	Fame.	1	30.	8	93, 92, 91, 90, 80, 79, 78, 77.
XI	0	0	1	30.	4	93, 92, 91, 90.
XII	0	0	1	30.	4	80, 79, 78, 77.
XIII	0	0	2	30, 31.	4	80, 79, 78, 77.
XIV	0	0	2	9, 8.	6	80, 79, 78, 77, 10, 9.

पणदोपणगं पणचदुपणगं बंधुदयसत्त पणगं च ।
पणछक्कपणगछक्कपणगमट्ठट्ठमेयारं ॥ ७०४ ॥
सत्तेव अपज्जत्ता सामी सुहुमो य बादरो चेव ।
वियलिंदिया य तिविहा होन्ति असण्णी कमा सण्णी ७०५ जुम्मम्

पञ्चद्विपञ्चकं पञ्चचतुःपञ्चकं बन्धोदयसत्त्वं पञ्चकं च ।
पञ्चषट्पञ्चकं षट्षट्पञ्चकमष्टाष्टैकादश ॥ ७०४ ॥
सप्तैव अपर्याप्ताः स्वामिनः सूक्ष्मश्च बादरश्चैव ।
विकलेन्द्रियाश्च त्रिविधा भवन्ति असंज्ञिनः क्रमात् संज्ञिनः ॥७०५॥
युग्मम् ।

704-705. All the seven non-developable souls have Bondage, Operation and Existence places, five, two and five respectively; the five (one-sensed soul), (have) five, four and five; gross ones (have) five, five and five; three kinds of not-all-sensed, (have) five, six and five; irrational (five-sensed), (have) six, six and five; and rationals, eight and eleven.

Commentary.

Now the Bondage, Operation and Existence places of Body-making Karma are considered with reference to the 14 soul-classes. All the seven Non-developable ones have 5, 2, and 5 places respectively of Bondage, Operation and Existence. Similarly all the Developable-one-sensed five souls have 5, 4 and 5. All the Developable-gross-one-sensed have 5, 5, and 5. From 2-to-4-sensed-developable-sub-humans have 5, 6, and 5. Irrational-Developable-5-sensed have 6, 6 and 5. Rational Developable five-sensed have 8, 8, and 11. They are described in the following verses.

बंधा तियपणछण्णववीसत्तीसं अपुण्णगे उदओ ।
इगिचउवीसं इगिछव्वीसं थावरतसे कमसो ॥ ७०६ ॥
बाणउदीणउदिचऊ सत्तं एमेव बंधयं अंसा ।
सुहुमिदरे वियलतिये उदया इगिवीसयादिचउपणयं ॥७०७॥

बन्धाः त्रिकपञ्चषण्णवविंशत्रिंशदपूर्णके उदयः ।
एकचतुर्विंशं एकषड्विंशं स्थावरत्रसे क्रमशः ॥ ७०६ ॥

द्वानवतिनवतिचतुष्कं सत्त्वं एवमेव बन्धकः अंशाः ।
सूक्ष्मेतरयोः विकलत्रये उदया एकविंशकादिचतुःपञ्चकम् ॥७०७॥

706-707. Among Undevelopables, Bondage (is) of twenty-three, (twenty)-five, (twenty)-six, (twenty)-nine and thirty (sub-classes); Operation is of twenty-one, and (twenty)-four, or of twenty-one and (twenty)-six respectively in Immobiles and Mobiles, (while) Existence (is) of ninety-two and ninety (etc.,) four (places). Bondage and Existence (are) the same among fine and the other (Gross one-sensed) and the three Not-all-(sensed), (while) Operation (is) of twenty-one etc., four (places, in Fine and of twenty-one etc.,) five (places in Gross.)

इगिछक्कडणवीसत्तीसिगितीसं च वियलठाणं वा ।
बंधतियं सणिणदरे भेदो बंधदि हु अडवीसं ॥ ७०८ ॥

एकषट्काष्टनवविंशत्रिंशदेकत्रिंशच्च विकलस्थानं वा ।
बन्धत्रयं संज्ञितरस्मिन् भेदो बध्नाति हि अष्टविंशम् ॥७०८॥

708. (In three) Not-all-sensed (Operation) places (are) of twenty-one, (twenty)-six, (twenty)-eight, (twenty)-nine, thirty, and thirty-one. In Irrationals, the three bondage (etc., are) similar to those of the Not-all-sensed (with the) difference (that they) bind twenty-eight (also).

सणिणम्मि सव्वबंधो इगिवीसप्पहुदिएक्कतीसंता ।
चउवीसूणा उदओ दसणवपरिहीणसव्वयं सत्तं ॥ ७०९ ॥

संज्ञिनि सर्वबन्ध एकविंशप्रभृत्येकत्रिंशदन्ताः ।
चतुर्विंशोना उदयो दशनवपरिहीनसर्वकं सत्त्वम् ॥ ७०९ ॥

709. In Rationals all (the eight) Bondage (places are found), Operation (is) of (all places), from twenty-one to thirty-one leaving twenty-four; Existence (is) of all leaving ten and nine (sub-classes).

Commentary.

All the Bondage, Operation and Existence places of Body-

making Karma in 14 soul-classes as given in verses 704 to 709 are shown in the table below :—

Name of classes.	Number of Bondage places.	Description of Bondage Places.	Number of Operation places	Description of Operation places.	Number of Existence places	Description of Existence Places.
Seven classes of Non-Developable	5	23, 25, 26, 29, 30	4	21, 24, or 21, 26.	5	92, 90, 88, 84, 82
Developable Fine one-Sensed	5	23, 25, 26, 29, 30	4	21, 24, 25, 26	5	92, 90 88, 84, 82
Developable gross one-sensed	5	23, 25, 26, 29, 30	5	21, 24, 25, 26, 27	5	92, 90, 88, 84, 82
Developable 2 to 4-sensed	5	23, 25, 26, 29, 30	6	21, 26, 28, 29, 30, 31	5	92, 90, 88, 84, 82
Developable Irrational 5-sensed	6	23, 25, 26, 28, 29, 30	6	21, 26, 28, 29, 30, 31	5	92, 90, 88, 84, 82
Developable Rational 5-sensed	8	23, 25, 26, 28, 29, 30, 31, 1	8	21, 25, 26, 27, 28, 29, 30, 31	11	93, 92, 91, 90, 88, 84, 82, 80, 79, 78, 77.

दोछक्कट्ठचउक्कं णिरयादिसु णामबंधठाणाणि ।
पणणवएगारपणयं तिपंचबारसचउक्कं च ॥ ७१० ॥

द्विषट्काष्टचतुष्कं निरयादिषु नामबन्धस्थानानि ।
पञ्चनवैकादशपञ्चकं त्रिपञ्चद्वादशचतुष्कं च ॥ ७१० ॥

710. During hellish etc., (the four conditions of existence), the bondage-places of Body-making Karma (are respectively) two, six, eight and four; (operation places are) five nine, eleven and five; and (existence places are) three, five, twelve and four.

Commentary.

Now Bondage, Operation and Existence places of body-making Karma are being considered with reference to 14 soul-quests (Marganá). This *gatha* refers to the first of them.

एगे वियले सयले पण पण अड पंच छक्केगार पणं ।
पणतेरं बंधादी सेसादेसेवि इदि णेयं ॥ ७११ ॥
एके विकले सकले पञ्च पञ्चाष्ट पञ्च षडेकादश पञ्च ।
पञ्चत्रयोदश बन्धादीनि शेषादेशेपि इति ज्ञेयम् ॥ ७११ ॥

711. In one-(sensed), not-all-(sensed), and all-(sensed beings) Bondage etc., (are respectively) five, five and eight; six, eleven and five; and, five, five and thirteen. They should be known in the remaining soul-quests also, in the same manner.

णिरयादिणामबंधा उगुतीसं तीसमादिमं छक्कं ।
सव्वं पणछक्कुत्तरवीसुगुतीसंदुगं होदि ॥ ७१२ ॥
निरयादिनामबन्धा एकोनत्रिंशत् त्रिंशदादिमं षट्कम् ।
सर्वं पञ्चषट्कोत्तरविंशैकोनत्रिंशद्द्विकं भवति ॥ ७१२ ॥

712. Bondage (sub-classes) of Body-making Karma in the hellish etc., (four conditions) are (respectively) twenty-nine and thirty; the first six (groups); all (the groups); and twenty-five (twenty)-six, twenty-nine and thirty.

उदया इगिपणसगअडणववीसं एक्कवीसपहुदिणवं ।
चउवीसहीणसव्वं इगिपणसगअट्ठणववीसं ॥ ७१३ ॥
उदया एकपञ्चसप्ताष्टनवविंशमेकविंशप्रभृतिनव ।
चतुर्विंशहीनं सर्वमेकपञ्चसप्ताष्टनवविंशम् ॥ ७१३ ॥

713. Operation (sub-classes in them are respectively) twenty-one, (twenty)-five, (twenty)-seven, (twenty)-eight, (twenty)-nine; nine (groups) of twenty-one etc., all except twenty-four; twenty-one, (twenty)-five, (twenty)-seven, (twenty)-eight and (twenty)-nine.

सत्ता बाणउदितियं बाणउदीणउदिअट्ठसीदितियं ।
बासीदिहीणसव्वं तेणउदिचउक्कयं होदि ॥ ७१४ ॥

सत्ता द्वानवतित्रयं द्वानवतिनवत्यष्टाशीतित्रयम् ।
द्व्यशीतिहीनसर्वं त्रिनवतिचतुष्कं भवति ॥ ७१४ ॥

714. Existence (sub-classes in them) are (respectively), the three (groups) of ninety-two etc., ninety-two, ninety with three (groups) of eighty-eight, all except eighty-two; the four (groups) of ninety-three.

इगिविगल बंधठाणं अडवीसूणं तिवीसछक्कं तु ।
सयलं सयले उदया एगे इगिवीसपंचयं वियले ॥ ७१५ ॥
इगिछक्कडणववीसं तीसदु चउवीसहीणसव्वुदया ।
णउदिचऊ बाणउदी एगे वियले य सव्वयं सयले॥७१६॥जुम्मं।

एकविकले बन्धस्थानमष्टविंशोनं त्रयोविंशषट्कं तु ।
सकलं सकले उदया एकस्मिन्नेकविंशपञ्चकं विकले ॥ ७१५ ॥
एकषट्काष्टनवविंशं त्रिंशद्विकं चतुर्विंशहीनं सर्वमुदयाः ।
नवतिचतुष्कं द्वानवतिः एकस्मिन् विकले च सर्वं सकले।७१६।युग्मम्

715-716. Bondage-places of twenty-three (etc.) six, leaving that of twenty-eight (are found) in one-(sensed), and not-all-(sensed); while all (of them) in all-(sensed beings); Operation-(places) of twenty-one (etc.) five, (are) in the one (sensed); of twenty-one, (twenty)-six, (twenty)-eight, (twenty)-nine, thirty and thirty-one (are) in not-all-(sensed); while all except that of twenty-four (in five-sensed). (Existence-places of) ninety-two and the four of ninety etc., (are) in one (sensed) and not all (-sensed) while all (of them are) in all (-sensed beings).

Commentary.

Table showing Bondage, Operation, and Existence places of Body-making Karma in Conditions of existence, and Sense Soul-quests, as per verses 710-716.

	Number of Bondage Places.	Description of Bondage Places.	Number of Operation Places.	Description of Operation Places.	Number of Existence Places.	Description of Existence Places.
Hellish Condition	2	29, 30	5	21, 25, 27, 28, 29	3	92, 91, 90
Sub-human Condition	6	23, 25, 26, 28, 29, 30	9	21, 24, 25, 26, 27, 28, 29, 30, 31	5	92, 90, 88, 84, 82
Human Condition	8	23, 25, 26, 28, 29, 30, 31 & 1	11	20, 21, 25, 26, 27, 28, 29, 30, 31, 9, 8	12	93, 92, 91, 90, 88, 84, 80, 79, 78, 77, 10, 9
Celestial Condition	4	25, 26, 29, 30	5	21, 25, 27, 28, 29	4	93, 92, 91, 90
One-sensed	5	23, 25, 26, 29, 30	5	21, 24 25, 26, 27	5	9, 290, 88, 84, 87
Not-all-sensed	5	23, 25, 26, 29, 30	6	21, 26, 28, 29, 30, 31	5	92, 90 88, 84, 82
All-sensed	8	All	11	all but 24	13 or all	93, 92, 91, 90, 88, 84, 82, 80, 79, 78, 77, 10, 9.

पुढवीयादीपंचसु तसे कमा बंधउदयसत्ताणि ।
एयं वा सयलं वा तेउदुगे णत्थि सगवीसं ॥ ७१७ ॥
पृथिव्यादिपञ्चसु त्रसे क्रमात् बन्धोदयसत्त्वानि ।
एकं वा सकलं वा तेजोद्विके नास्ति सप्तविंशम् ॥ ७१७ ॥

717. Among five immobile earth etc., and among mobiles, Bondage, Operation and Existence (are) respectively as in one (sensed) and all-sensed, but there is no Operation of twenty-seven in the two, fire (and air-bodied souls).

Commentary.

In Embodiment soul-quest earth etc., five immobiles, have one-sense only; therefore Bondage, Operation and Existence of sub-classes of Body-making Karma are like those of the one-sensed beings, but there is no operation of 27 in fire-bodied and air-bodied

souls because they never have operation of hot and cold-light sub-classes. Bondage, Operation, and Existence in mobile-soul-quest should be known as has been said in all-sensed beings. Vide Table to Verse 761.

मणिवचि बंधुदयंसा सव्वं णववीसतीसइगितीसं ।
दसणवदुसीदिवज्जिदसव्वं ओरालतम्मिस्से ॥ ७१८ ॥
सव्वं तिवीसछक्कं पणुवीसादेक्कतीसपेरंतं ।
चउछक्कसत्तवीसं दुसु सव्वं दसयणवहीणं ॥ ७१६ ॥जुम्मं ।
मनोवचसोः बन्धोदयांशाः सर्वं नवविंशत्रिंशदेकत्रिंशत् ।
दशनवद्व्यशीतिवर्जितसर्वमौरालतन्मिश्रे ॥ ७१८ ॥
सर्वं त्रयोविंशषट्कं पञ्चविंशादेकत्रिंशत्पर्यन्तम् ।
चतुःषट्सप्तविंशं द्वयोः सर्वं दशकनवहीनम् ॥ ७१६ ॥ युग्मम् ।

718-719. In Mind and Speech (vibratory activities), all Bondage (places are possible), (but there are) Operation (places of twenty-nine, thirty and thirty-one (only), while Existence (places are) all, leaving those of ten, nine and eighty-two. In Physical (body-vibration, Bondage places are) all, and (Operation places are) from those of twenty-five to thirty-one, (while) in its Mixed (body-vibration, Bondage places are) six from that of twenty-three etc., and (Operation places are) of twenty-four, (twenty) six, and (twenty)-seven, (and Existence places) in both (are) all, except those of ten and nine.

वेगुव्वे तम्मिस्से बंधंसा सुरगदीव उदयो दु ।
सगवीसातियं पणुजुदवीसं आहारतम्मिस्से ॥ ७२० ॥
बंधातियं अडवीसदु वेगुव्वं वा तिणउदिबाणउदी ।
कम्मे वीसदुगुदओ ओरालियमिस्सयं व बंधंसा ॥७२१॥जुम्मं ।
वैगूर्वे तन्मिश्रे बन्धांशाः सुरगतिरिव उदयस्तु ।
सप्तविंशत्रयं पञ्चयुतविंशमाहारतन्मिश्रे ॥ ७२० ॥
बन्धत्रयमष्टविंशद्विकं वैगूर्वं वा त्रिनवतिद्वानवती ।
कर्मणि विंशद्विकोदय औरालिकमिश्रकं व बन्धांशाः ॥७२१॥युग्मम्

720-721. In Fluid (body-vibration) and its Mixed, Bondage and Existence (places are) as in celestial condition of existence, while Operation (places are) three from that of twenty-seven (in the fluid, and only) of twenty-five (in its Mixed). During Assimilative and its Mixed, out of those three, Bondage of the two of twenty-eight (and twenty-nine), and Existence of ninety three and ninety-two (are possible), (while Operation in Assimilative is), as in the Fluid (and in its Mixed, like the Fluid-mixed). In Karmic (body-vibration, Operation of the two (places) of twenty (and twenty-one is possible), while Bondage and Existence (places are) as in Physical Mixed.

वेदकसाये सव्वं इगिवीसणवं तिणउदिएक्कारं ।
थीपुरिसे चउवीसं सीदडसदरी ण थीसंढे ॥ ७२२ ॥
वेदकषाये सर्वमेकविंशनवं त्रिनवत्येकादश ।
स्त्रीपुरुषे चतुर्विंशमशीत्यष्टसप्तती न स्त्रीषण्ढे ॥ ७२२ ॥

722. During Sex and Passion (soul-quests), all (the Bondage places are possible); (Operation places are) nine, from that of twenty-one, and (Existence places are) eleven, from that of ninety-three; (but there is) no (Operation) of twenty-four in Male and Female, (as it is operative in one-sensed), (and there is no Existence) of eighty and seventy-seven in Female and Common (inclinations, because a soul with Tirthankara Karma always ascends the Destructive ladder with male sex).

अण्णाणदुगे बंधो आदीछ णउंसयं व उदयो दु ।
सत्तं दुणउदिछक्कं विभंगबंधा हु कुमदिं व ॥ ७२३ ॥
उदया उणतीसातियं सत्ता णिरयं व मदिसुदोहीए ।
अडवीसपंच बंधा उदया पुरिसं व अट्ठेव ॥ ७२४ ॥
पढमचऊ सीदिचऊ सत्तं मणपज्जवम्हि बंधंसा ।
ओहिं व तीसमुदयं ण हि बंधो केवले णाणे ॥७२५॥ विसेसयं
अज्ञानद्विके बन्ध आदिषट् नपुंसकं व उदयस्तु ।
सत्त्वं द्विनवतिषट्कं विभङ्गबन्धा हि कुमतिर्वं ॥ ७२३ ॥

उदया एकोनत्रिंशत्त्रयं सत्ता निरयं व मतिश्रुतावधिषु ।
अष्टाविंशपञ्चबन्धा उदया पुरुषो व अष्टैव ॥ ७२४ ॥
प्रथमचतुष्कमशीतिचतुष्कं सत्त्वं मनःपर्यये बन्धांशाः ।
अवधिरिव त्रिंशदुदयो न हि बन्धः केवले ज्ञाने ॥७२५॥ विशेषकम् ।

723-725. In the two (kinds of) Wrong knowledge (Sensitive and Scriptural), the first six (places of bondage are possible), and Operation (is) like that of the common sex, and Existence (places are) six from that of ninety-two. In Wrong Visual knowledge, Bondage (places are) as in Wrong Sensitive knowledge, Operation (places are) three of twenty nine (etc.,), the Existence (places are) as in the hellish condition of existence. During Right Sensitive, Scriptural and Visual knowledges, the Bondage (places are) five from that of twenty-eight, Operation (places are) eight only in male sex, the Existence places are the first four, as well as eighty etc., four. In Mental knowledge, the Bondage and Existence (places are) as in Visual knowledge, the Operation of thirty (sub-classes only is possible). In Perfect knowledge there is no Bondage of Body-making Karma.

उदओ सव्वं चउपणवीसूणं सीदिछक्कयं सत्तं ।
सुदमिव सामायियदुगे उदओ पणुवीससत्तवीसचऊ ॥ ७२६ ॥
उदयः सर्वं चतुःपञ्चविंशोनमशीतिषट्कं सत्त्वम् ।
श्रुतमिव सामायिकद्विके उदयः पञ्चविंशसप्तविंशचतुष्कम् ॥७२६॥

726. (In Perfect knowledge), all (the Operation), (places are possible) except those of twenty-four, and (twenty)-five, and Existence (places are) six, those of eighty (etc.,). In (Control soul-quest in) the two, Equanimity (and Recovered Equanimity), (Bondage and Existence places are) as in Scriptural knowledge, Operation (places are five), that of twenty-five, and the four of twenty-seven (etc.,).

परिहारे बंधतियं अडवीसचऊ य तीसमादिचऊ ।
सुहुमे एक्को बंधो मणं व उदयंसठाणाणि ॥ ७२७ ॥
परिहारे बन्धत्रयमष्टविंशचतुष्कं च त्रिंशमादिचतुष्कम् ।
सूक्ष्मे एको बन्धो मनो व उदयांशस्थानानि ॥ ७२७ ॥

727. The three, Bondage etc., in the Pure-and-absolute-non-injury Control (are thus). (Bondage places are) of twenty-eight (etc.,) four; (Operation place) of only thirty, (and Existence places are) the first four. In Slightest-Passion Control, only one (sub-class) is bound; Operation and Existence places (are) as in Mental knowledge.

जहखादे बंधतियं केवलयं वा तिणउदिचउ अत्थि ।
देसे अडवीसदुगं तीसदु तेणउदिचारि बंधतियं ॥ ७२८ ॥
यथाख्याते बन्धत्रयं केवलं वा त्रिनवतिचतुष्कमस्ति ।
देशे अष्टविंशद्विकं त्रिंशद्विकं त्रिनवतिचत्वारि बन्धत्रयम् ॥ ७२८ ॥

728. In Perfect control, the three Bondage (etc., are) as in Perfect knowledge, but (here) the four (Existence places) of ninety three (etc., are also possible). In Partial-vow-control, the three (i.e.,) Bondage (places are) two, of twenty-eight (and twenty-nine), (Operation places are) two, of thirty (and thirty one); (and Existence places are) four of ninety-three (etc).

अविरमणे बंधुदया कुमदिं व तिणउदिसत्तयं सत्तं ।
पुरिसं वा चक्खिदरे अत्थि अचक्खुम्मि चउवीसं ॥ ७२९ ॥
अविरमणे बन्धोदयाः कुमतिर्व त्रिनवतिसप्तकं सत्त्वम् ।
पुरुषो वा चक्षुरितरयोरस्ति अचक्षुषि चतुर्विंशम् ॥ ७२९ ॥

729. In Non-control, Bondage and Operation (places are) as in Wrong-Sensitive-knowledge, and Existence (places are) seven from ninety-three. In Ocular and the other (non-ocular-Conation soul-quest they are) as in male-sex but during Non-ocular (there is operation) of twenty-four also.

ओहिदुगे बंधतियं तयणाणं वा किण्हलेस्सतिये ।
अविरमणं वा सुहज्जुगलुदओ पुंवेदयं व हवे ॥ ७३० ॥
अडवीसचऊ बंधा पणछव्वीसं च अत्थि तेउम्मि ।
पढमचउक्कं सत्तं सुक्के ओहिं व वीसयं चुदओ ॥७३१॥जुम्मं ।

चक्षुर्द्विके बन्धत्रयं तज्ज्ञानं वा क्लिष्टलेश्यत्रये ।
अविरमणं वा शुभयुगलोदयः पुंवेदको व भवेत् ॥ ७३० ॥
अष्टविंशचत्वारो बन्धाः पञ्चषड्विंशं चास्ति तेजसि ।
प्रथमचतुष्कं सत्त्वं शुक्लायामवधिर्वं विंशकं चोदयः॥७३१॥युग्मम्।

730-731. In the two, Visual and (Perfect conations), the three, Bondage (etc., are) as in their respective knowledge. In the three bad thought-paints, (they are) as in Non-control. In the pair of good (i.e., yellow and pink Thought-paints) Operation is as in male sex; Bondage (places are) four, from twenty-eight (in the pink) and the same with twenty-five and (twenty) six in the yellow. Existence (places in both of them are) the first four. In white (thought paint, they are) as in Visual knowledge; but (there is) Operation of twenty also.

भव्वे सव्वमभव्वे बंधुदया अविरदव्व सत्तं तु ।
णउदिचउ हारबंधणदुगहीणं सुदमिवुवसमे बंधो ॥ ७३२ ॥
भव्ये सर्वमभव्ये बन्धोदया अविरत इव सत्त्वं तु ।
नवतिचतुष्कमाहारबन्धनद्विकहीनं श्रुतमिवोपशमे बन्धः॥७३२

732. In Capacity-for-liberation (they are) all; in Non-capacity-for-liberation, Bondage and Operation (places are) as in non-control, and the Existence (places are) four from ninety, but there is no Bondage (of thirty) with Assimilative two, (but thirty with cold-light are bound). During Subsidential (right-belief), Bondage (is) as in Scriptural knowledge.

उदया इगिपणवीसं णववीसतियं च पढमचउ सत्तं ।
उवसम इव बंधंसा वेदगसम्मे ण इगिबंधो ॥ ७३३ ॥
उदया एकपञ्चविंशं नवविंशत्रयं च प्रथमचतुष्कं सत्त्वम् ।
उपशम इव बन्धांशा वेदकसम्ये नैकबन्धः ॥ ७३३ ॥

733. (In Subsidential right belief), Operation (places are five *i. e.,*) of twenty-one, (twenty)-five and the three from twenty-nine; and the Existence (places are) the first four. In Destructive-

subsidential-right belief, Bondage and Existence (places are as in Subsidential, but there is no Bondage of one (sub-class).

उदया मदिं व खइये बंधादी सुदमिवत्थि चरिमदुगं ।
उदयंसे वीसं च य साणे अडवीसतियबंधो ॥ ७३४ ॥
उदया मतिर्व क्षायिके बन्धादिः श्रुतमिवास्ति चरमद्विकम् ।
उदयांशे विंशं च च साने अष्टविंशत्रिकबन्धः ॥ ७३४ ॥

734. (In Destructive-subsidential right belief), Operation (places are) as in Sensitive knowledge. In Destructive (right belief), Bondage etc., are as in Scriptural knowledge; but among Operation and Existence (places), the last two (are also included); and (the place of) twenty (is also to be included) in Operation. In Downfall (belief), Bondage (places are) three, from twenty-eight.

उदया इगिवीसचऊ णववीसातियं च णउदियं सत्तं ।
मिस्से अडवीसदुगं णववीसातियं च बंधुदया ॥ ७३५ ॥
उदया एकविंशचत्वारः नवविंशत्रयश्च नवतिकं सत्त्वम् ।
मिश्रे अष्टविंशद्विकं नवविंशत्रयं च बन्धोदयाः ॥ ७३५ ॥

735. (In Downfall stage), Operation-places are four, from twenty-one, as well as three, from twenty-nine. (There is) existence of ninety (only). In Mixed (belief), Bondage (places are) two of twenty-eight (and twenty-nine), and Operation places are three from twenty-nine.

बाणउदिणउदिसत्तं मिच्छे कुमदिं व होदि बंधतियं ।
पुरिसं वा सण्णिये इदरे कुमदिं व णत्थि इगिणउदी ॥ ७३६ ॥
द्वानवतिनवतिसत्त्वं मिथ्ये कुमतिर्व भवति बन्धत्रयम् ।
पुरुषो वा संज्ञिनि इतरस्मिन् कुमतिर्व नास्ति एकनवतिः ॥ ७३६ ॥

736. (In Mixed belief) ninety-two and ninety (are) in Existence. In Wrong (belief), the three, Bondage (etc.,) are as in Wrong-sensitive knowledge. In Rationals (they are), as in male sex. In the other (irrationals, they are) as in Wrong-sensitive-knowledge, but there is no Existence of ninety-one.

आहारे बंधुदया संढं वा णवरि णत्थि इगिवीसं ।
पुरिसं वा कम्मंसा इदरे कम्मं व बंधतियं ॥ ७३७ ॥
अत्थि णवट्ठ य दुदओ दसणवसत्तं च विज्जदे एत्थ ।
इदि बंधुदयप्पहुदीसुदणामे सारमादेसे ॥ ७३८ ॥ जुम्मं ॥
आहारे बन्धोदयाः षण्ढो वा नवरि नास्ति एकविंशम् ।
पुरुषो वा कर्मांशाः इतरस्मिन् कर्म व बन्धत्रयम् ॥ ७३७ ॥
अस्ति नवाष्ट च द्व्युदयो दशनवसत्त्वं च विद्यतेऽत्र ।
इति बन्धोदयप्रभृतिश्रुतनाम्नि सारमादेशे ॥ ७३८ ॥ युग्मम् ।

737-738. In Assimilative (soul quest), Bondage and Operation (places are) as in Common sex, but there is no (Operation of) twenty-one; the Existence of Karmas (is) as in male sex. In the other (*i. e.*, Non-assimilative) the three, Bondage (etc., are) as in Karmic (body vibration,) but there is operation of two (*i. e.*)., nine and eight, and existence of ten and nine also here, (in the 14th stage). Thus Bondage, Operation etc., in the well-known Body-making Karma (has been stated) in short with reference to (fourteen) soul quests.

चारुसुदंसणधरणे कुवलयसंतोसणे समत्थेण ।
माधवचंदेण महावीरेणत्थेण वित्थरिदो ॥ ७३९ ॥
चारुसुदर्शनधरणे कुवलयसन्तोषणे समर्थेन ।
माधवचन्द्रेण महावीरेणार्थेन विस्तारितः ॥ ७३९ ॥

739. The above description has been propounded by the great Hero Madhava Chandra who possessed charming Right belief and satisfied the world.

Commentary.

Madhava Chandra may apply to Shri Neminath, the 22nd Tirthankara or to Acharya Madhava Chandra, brother saint of the author.

णवपंचोदयसत्ता तेवीसे पणुवीस छव्वीसे ।
अट्ठचदुरट्ठवीसे णवसत्तुगुतीसतीसम्मि ॥ ७४० ॥

एगेगं इगितीसे एगे एगुदयमट्ठसत्ताणि ।
उवरदबंधे दसदस उदयंसा होंति णियमेण ॥७४१॥ जुम्मं।
नवपञ्चोदयसत्ताः त्रयोविंशे पञ्चविंशे षड्विंशे ।
अष्टचतुष्कमष्टाविंशे नवसप्तैकोनत्रिंशत्रिंशतोः ॥ ७४० ॥
एकैकमेकत्रिंशती एकस्मिन्नेकोदयोऽष्टसत्त्वानि ।
उपरतबंधे दश दश उदयांशा भवन्ति नियमेन ॥७४१॥ युग्मम् ।

740-741. During (Bondage of) twenty-three, twenty-five and twenty-six (sub-classes of the Body-making Karma), Operation (places are) nine and Existence (places are) five. During (Bondage of) twenty-eight, (they are respectively) eight and four. During (Bondage of) twenty-nine and thirty, (they are respectively) nine and seven. During (Bondage of) thirty-one, (they are respectively) one and one. During (Bondage of) one, Operation (place is) one and Existence (places are) eight. On Cessation of Bondage, ten Operation and ten Existence (places) are only possible.

Commentary.

There are altogether eight places of bondage, in the Body-making-Karma. Now the author wants to describe the possibilities of different Operation and Existence places of Body-making Karma with reference to different souls, which have any of these 8 kinds of bondage at a particular time. These two verses only mention the number of Operation and Existence places during each place of Bondage. This detail has been given in the following verses.

उदयंसट्ठाणाणि य सामित्तादो दु जाणिदव्वाणि ।
बंधुदयं च णिरुंभिय सत्तस्स य संभवगदीए ॥ १ ॥
तियपणछव्वीसबंधे इगिवीसादेक्कतीसचरिमुदया ।
बाणउदी णउदिचऊ सत्तं अडवीसगे उदया ॥ ७४२ ॥
पुव्वं व ण चउवीसं बाणउदिचउक्कसत्तमुणतीसे ।
तीसे पुव्वं वुदया पढमिल्लं सत्तयं सत्तं ॥ ७४३ ॥ जुम्मं ।

१ यह गाथा क्षेपक मालूम होता है ।

त्रिकपञ्चषड्विंशबन्धे एकविंशादेकत्रिंशच्चरमोदयाः ।
द्वानवतिः नवतिचतुष्कं सत्त्वमष्टविंशके उदयाः ॥ ७४२ ॥
पूर्वे च न चतुर्विंशं द्वानवतिचतुष्कसत्त्वमेकोनत्रिंशे ।
त्रिंशे पूर्वं चोदयाः प्रथमाद्यं सप्तकं सत्त्वम् ॥ ७४३ ॥ युग्मम् ।

742-743. During Bondage of twenty-three, (twenty)-five and (twenty)-six, the Operation (places are nine) from twenty-one to thirty-one, and Existence (places are five *i. e.*) of ninety-two, and the four from ninety. During (Bondage of) twenty-eight, the Operation (places are) as in previous one, but (there is) Operation of twenty-four, and Existence (places are) four from ninety-two. During (bondage of) twenty-nine and thirty, Operation (places are nine) as in previous one and the Existence (places are) the first seven.

इगितीसे तीसुदओ तेणउदी सत्तयं हवे एगे ।
तीसुदओ पढमचऊ सीदादिचउक्कमवि सत्तं ॥ ७४४ ॥
एकत्रिंशे त्रिंशोदयः त्रिनवतिः सत्त्वं भवति एकस्मिन् ।
त्रिंशोदयः प्रथमचतुष्कमशीत्यादिचतुष्कमपि सत्त्वम् ॥ ७४४ ॥

744. During (Bondage of) thirty-one, thirty Operate and ninety-three Exist. During (Bondage of) one, thirty Operate and the Existence (places are) the first four, as well as the four from eighty.

उवरदबंधेसुदया चउपणवीसूण सव्वयं होदि ।
सत्तं पढमचउक्कं सीदादीछक्कमवि होदि ॥ ७४५ ॥
उपरतबन्धेषूदयाः चतुःपञ्चविंशोनं सर्वं भवति ।
सत्त्वं प्रथमचतुष्कमशीत्यादिषट्कमपि भवति ॥ ७४५ ॥

745. On cessation of Bondage, all Operation (places) are possible excepting those of twenty-four and (twenty)-five, and Existence (places) are the first four, as the six from eighty.

Commentary.

The following Table will show all Operation and Existence places with reference to Bondage places in Body-making-Karmas, as per verses 740 to 745.

Bondage Places.	Number of Operation Places.	Description of Operation Places.	Number of Existence Places.	Description of Existence Places.
23	9	21, 24, 25, 26, 27, 28, 29, 30, 31	5	92, 90, 88, 84, 82
25	9	"	5	"
26	9	"	5	"
28	8	21, 25, 26, 27, 28, 29, 30, 31	4	92, 91, 90, 88
29	9	21, 24, 25, 26, 27, 28, 29, 30, 31	7	93, 92, 91, 90, 88, 84, 82
30	9	"	7	"
31	1	30	1	93
1	1	30	8	93, 92, 91, 90, 80, 79, 78, 77
0	10	All except 24 & 25	10	93, 92, 91, 90, 80 79, 78, 77, 10, 9.

A detail of these 8 Bondage places, as found in the Sanskrit Commentary is given here below:

(*1*) *Bondage place of 23.*—This Bondage happens along with non-developable and one-sensed sub classes. This place is not bound by hellish and celestial souls, but it is bound by all immobile and mobile sub-human and human wrong-believers. When sub-humans bind this place, they have Operation of 21, 24, 25, 26, 27, 28, 29, 30 and 31 sub-classes, and have Existence places of 92, 90, 88, 84 and 82; but humans of work-region binding this place, have Operation-places of 21, 26, 28, 29, and 30, and have Existence places of 92, 90, 88 and 84.

(2) *Bondage place of 25.*—This is along with developable one-sensed or with undevelopable mobiles. This is bound by sub-human, human and celestial wrong-believers. When sub-humans have this place of Bondage, they have Operation places of 21, 24, 25, 26, 27, 28, 29, 30 and have existence places of 92, 90, 88, 84 and 82. When humans bind this place, they have Operation places of 21, 26, 28, 29 and 30 and Existence places of 92, 90, 88, and 84. The three

residentials and the heavenly beings of Saudharma and Ishâna bind this place of 25 with developable and one-sensed; then they have Operation of 21, 25, 27, 28 and 29 and Existence of 92 and 90.

(3) *Bondage plase of 26.*—It is bound along with one-sensed, developable, hot-light, or cold-light. This is bound by sub-hnman, human and celestial, wrong believers. Souls with Operation of hot or cold-light do not take birth among fire-bodied and air-bodied, nor in common vegetables, nor in fine immobiles, nor in undevelopables. Sub-humans binding this place of 26, have Operation places of 21, 24 25, 26, 27, 28, 29, 30, 31 and Existence places of 92, 90, 88, 84, and 82. Humans having this Bondage, have Operation places of 21, 26, 28, 29. and 30 and Existence places of 92, 90, 88, and 84. The three, residentials etc., and celestials of Saudharma and Ishâna heavens having this bondage, have Operation of 21, 25, 27, 28 and 29 and Existence place of 92 and 90.

(4) *Bondage place of 28.*—This is along with hellish or celestial condition of existence. Irrational and rational five-sensed sub-humans and humans bind this place of 28, in the state of developableness. Sub-human wrong believers binding this place, with hellish or celestial condition have Operation places of 28, 29, 30 and 31 and Existence places of 92, 90 and 88. Sub-humans in Downfall stage binding 28, with celestial condition have Operation places of 30 and, 31, and Existence place of 90 only. The same in Mixed stage binding 28, have Operation places of 30 and 31 and Existence places of 92, 90.

In Vowless stage binding 26, they have Operation-places of 21, 26, 28, 29, 30, and 31, and Existence places of 92 and 90. In Partial-vow stage binding 28, they have Operation places of 30 and 31, and Existence places of 92 and 90. The reason why there are no Existence places of 84 and 82 in the bondage of 28 is that fire-bodied and air-bodied souls having existence of 82, die and are reborn as sub-humans. Then during transmigration or Mixed physical vibratory activity and binding 23, 25, 26 and 29 with sub-humans condition, they can have existence of 82. When a soul binds 25, and 29 with human Condition and Migratory form, it cannot have existence of 82. When one-sensed and not-all-sensed beings after having twisted the hellish Condition and Migratory form and fluid-body-and-limbs (called hellish four) die and are born as developable five-sensed sub-humans, they in transmigration and Mixed-physical body Vibratory activity, have existence of 84.

Humans binding 28 with hellish or celestial condition in wrong belief stage have Operation places of 28, 29 and 30 and Existence places of 92, 91, 90, and 88. As fire-bodied and air-bodied souls do not bind human age Karma, so they can not be born as humans. That is why there is no existence of 82 in humans. One-sensed and not-all-sensed, having twisted the hellish four, are born as humans. They do not bind 28 in transmigration and Mixed physical vibratory activity, so they cannot have existence of 84. On completion of physical Developement when they bind the hellish four or the celestial four, they have existence of 88. A human who, before acquiring right belief had already bound hellish age becomes a wrong believer at death, and goes to 2nd or 3rd hell, he then binds 28 with hellish condition and has 30 in Operation and 91 in Existence. Humans in Downfall etc., stages bind 28 with Celestial condition. In Downfall stage, they have Operation of 30 and Existence of 90; in Mixed stage have Operation of 30 and Existence of 92 and 90; in Vowless stage have Operation of 21, 26, 28, 29 and 30 and Existence of 92 and 90. There is no existence of 91, because when any human has already commenced binding Tirthankara Karma he continues binding it, unless he is obliged to fall from Right Belief having previously bound hellish-age-Karma. He who has commenced binding Tirthankara Karma, as a rule binds 29 with Tirthankara and Celestial condition. Humans binding 28 in Partial vow stage have Operation of 30, and Existence of 92 and 95. In Imperfect vow stage they have Operation of 25, 27, 28, 29 and 30 and Existence of 92 and 90. In Perfect vow stage, they have Operation of 83 and Existence of 92 and 90; and in New Thought Activity stage they have Operation of 30, and Existence of 92 and 90.

(5) *Bondage place of 29.*—This bondage is possible with developable two-sensed etc., with sub-human or with human Condition or with Tirthankara and celestial condition. This place is bound by souls in all in the four Conditions of Existence. Hellish beings binding 29 in wrong-belief stage with five-sensed sub-human or human condition have Operation of 21, 26, 27, 28, and 29 and Existence of 92, 91, and 90. It should be noted that this Existence of 91 is possible in the first three hells during undevelopable period. The hellish beings in Downfall stage binding 29, have Operation of 29 and Existence of 90. They, in Mixed stage binding 29, with human condition, have Operation of 29 and Existence of 92, 90. The same in Vowless stage, binding 29 with human Condition, have Operation

of 21, 25, 27, 28 and 29 and Existence of 92, 90 in the first hell; in the 2nd and 3rd hell they have Operation of 29 and Existence of 92, and 90; in the other hells also they have Operation of 29 and Existence of 92 and 90. Sub-humans in Wrong-belief stage, binding 29 with 2 or 3 or 4 or 5 sensed, sub-human or human Condition, have Operation of 21, 24, 26, 27, 28, 29, 30 and 31 and Existence of 92, 90 88, 84 and 82; in Downfall stage, binding 29, with 5-sensed, sub-human condition they have Operation of 21, 24, 26 and 30 and Existence of 90. The sub-humans in 3rd, 4th and 5th stage do not bind 29, because sub-humans do not bind sub-human or human condition beyond the Downfall stage. They then bind 28 with celestial condition. Humans in Wrong-belief stage, binding 29 with 2, 3, 4, or 5-sensed sub-human or human condition, have Operation of 21, 26, 28, 29, and 30 and Existence of 92, 91, 90, 88 and 84. As fire-bodied and air-bodied souls do not take birth in humans, so there can not be Existence of 82.

If a person before beginning Bondage of Tirthankara Karma had bound hellish age, and if he turns Wrong-believer at the time of going to hell, he will bind 29 with human condition and will have Operation of 30, and Existence of 91. Humans in Downfall stage binding 29, with five-sensed, sub-human or human condition, have Operation of 21, 26, and 30 and Existence of 90. They in Mixed stage do not bind 29. From Vowless to New Thought Activity stage, they bind 29, with Tirthankara and Celestial condition. Thus in Vowless stage, they have Operation of 21, 26, 28, 29 and 30 and Existence of 93 and 91, in Partial vow, they have Operation of 30 and Existence of 93 and 91; in Imperfect vow they have Operation of 25, 27, 28, 29 and 30 and Existence of 93, and 91; in Perfect vow they have Operation of 30 and Existence of 93 and 91; and in New thought activity stage they have Operation of 30 and Existence of 93 and 91.

The three, Residentials etc., and heavenly Residentials from 1st to the 12th heaven, Sahasrara, in Wrong-belief stage binding 29, with rational 5-sensed developable sub-human or human condition, have Operation of 21, 25, 27, 28, and Existence of 92 and 90; in Downfall stage, binding the same sort of 29, have Operation of 21, 25, 27, 28 and 29 and Existence of 90; in Mixed stage binding 29, with human condition, have Operation of 29, and Existence of 92; and 90; in Vowless stage, binding the same, have Operation of 29, in

the three residential etc., and of 21, 25, 27, 28 and 29 in others, and have Existence of 92 and 90.

Heavenly souls from 13th heaven to the last upper Graiveyak, binding 29 with human condition, in Wrong-belief stage have Operation of 21, 25, 27, 28 and 29 and Existence of 92 and 90; in Downfall stage have Operation of 21, 25, 27, 28 and 29 and Existence of 90 only; in Mixed stage have Operation of 29 and Existence of 92 and 90; in Vowless stage have Operation of 21, 25, 27, 28 and 29, and Existence of 92 and 90. Heavenly beings of 9 Anudishas and 5 Anuttaras, binding 29, with human condition, in Vowless stage have Operation of 21, 25, 27, 28 and 29 and Existence of 92 and 90.

(6) *Bondage place of 30.*—This is bound with developable, mobile, cold-light and sub-human condition, or with Tirthankara and human condition, or with assimilative two and celestial condition, by beings of all the four conditions.

All hellish beings, binding 30, with 5-sensed, cold-light and sub-human condition, in Wrong-belief stage, have Operation of 21, 25, 27, 28 and 29 and Existence of 92 and 90; in Downfall stage, binding the same, have Operation of 29, and Existence of 90. There is no bondage of 30, in their Mixed stage. They in Vowless stage, binding 30, with Tirthankara, and human condition, have Operation of 21, 25, 27, 28 and 29 and Existence of 91 in first hell; have Operation of 29 and Existence of 91 in 2nd and 3rd hells. They in other hells cannot bind such 30 sub-classes. Sub-humans, binding 30, with cold-light and sub-human condition, in Wrong-belief have Operation of 21, 24, 25, 26, 27, 28, 29, 30, 31 and Existence of 92, 90, 88, 84, 82; in Downfall stage, binding 30, with cold-light, 5-sensed, sub-human condition have Operation of 21, 24, 26, 30 and 31 and Existence of 90 only. Such bondage is not possible to them in the 3rd and other stages.

Humans, binding 30, with 2, 3, 4 or 5-sensed, cold-light and sub-human condition, in Wrong-belief stage, have Operation of 21, 26, 28, 29, and 30 and Existence of 92, 90, 88 and 84; in Downfall stage, binding 30, with cold-light and sub-human condition, have Operation of 21, 26 and 30 and Existence of 90 only. Such bondage is not possible in humans beyond Downfall stage. Humans in Perfect vow and New Thought Activity stage, binding 30, with Assimilative two, and celestial condition, have Operation of 30, and Existence of 92 only. Celestial beings, as the three residentials etc., and in the 1st to 12th heavens, binding 30, with cold-light, and sub-human condition

in Wrong-belief stage, have Operation of 21, 25, 27, 28, 29 and 30 and Existence of 92 and 90; in Downfall stage have Operation of 21, 25 ond 29 and Existence of 90 only.

There is no such Bondage of 30 in the 3rd and 4th stages. They bind 29 with human condition only. Beings from 1st to 12th heaven in Vowless stage, binding 30, with Tirthankara and human condition have Operation of 21, 25, 27, 28 and 29 and Existence of 93 and 91. Such bondage of 30 is not possible in beings from 13th heaven to last upper Graiveyaka during the first 3 stages. Heavenly souls from 13th heaven to the Sarvártha Siddhi heaven, binding 30, with Tirthankara, and human condition, in Vowless stage, have Operation of 21, 25, 27, 28, and 29 and Existence of 93 and 91.

(7) *Bondage of 31.*—This is bound with Assimilative two, Tirthankara and Celestial condition by saints of Perfect and New Thought Activity stages. Then they have Operation of 30 and Existence of 93.

(8) *Bondege of one.*—Fame sub class is bound by saints from 7th part of 8th stage, to the end of the 10th stage. They in 9th and 10th stages, have Operation of 30 and Existence of 93, 92, 91, 90, 80, 79, 78, 77. In 11th stage where there is no bondage of any sub-class of Body making Karma, Operation of 30 and Existence of 93, 92, 91 and 90 are possible. In 12th stage of non-bondage, Operation of 30 and Existence of 80, 79, 78, 77 are possible. In 13th stage of Vibrating Omniscient in Steady condition and not in Over-flow, Operation of 30 and 31 and Existence of 80, 79, 78, 77 are possible, but in Vibrating Omniscients with Over-flow, Operation of 20, 21, 26, 27, 28, 29, 30 and 31 and Existence of 80, 79, 78 and 77 are possible. In the 14th stage in Non-vibrating Omniscients Operation of 30, 31, 9 and 8 and Existence of 80, 79, 78, 77. 10 and 9 are possible.

वीसादिसु बंधंसा णभदु छण्णव पणपण्णं च छसत्तं ।
छण्णव छड दुसु छद्दस अट्ठदसं छक्कछक्क णभादि दुसु ॥७४६॥
विंशादिषु बन्धांशा नभोद्विकं षण्णव पञ्चपञ्च च षट्सप्त ।
षण्णव षडष्ट द्वयोः षड्दश अष्टदश षट्कषट्कं नभादिकं द्वयोः ॥७४६॥

746. During Operation of twenty.etc, Bondage and Existence places are respectively zero and two, six and nine, five and five, six and seven, six and nine, six and eight, six and ten, eight and ten, six and six, and zero and three in the (next) two.

वीसुदये बंधो ण हि उणसीदीसत्तसत्तरी सत्तं ।
इगिवीसे तेवीसप्पहुदीतीसंतया बंधा ॥ ७४७ ॥
सत्तं तिणउदिप्पहुदीसीदंता अट्ठसत्तरी य हवे ।
चउवीसे पढमतियं णववीसं तीसयं बंधो ॥ ७४८ ॥ जुम्मं

विंशोदये बन्धो न हि एकोनाशीतिसप्तसप्तती सत्त्वम् ।
एकविंशे त्रयोविंशप्रभृतित्रिंशान्तका बन्धाः ॥ ७४७ ॥
सत्त्वं त्रिनवतिप्रभृत्यशीत्यन्तानि अष्टसप्ततिश्च भवेत् ।
चतुर्विंशे प्रथमत्रयं नवविंशं त्रिंशत्कं बन्धः ॥ ७४८ ॥ युग्मम्

747-748. During (Operation of) twenty, (there is) no Bondage, but (there is) Existence of seventy-nine and seventy-seven. During (Operation of) twenty-one, Bondage (places are six) from twenty-three to thirty, and Existence (places) are (nine) from ninety-three to eighty and seventy-eight also. During (Operation of) twenty-four, Bondage (places are) the first three, and those of twenty-nine and thirty.

बाणउदी णउदिचऊ सत्तं पणछस्सगट्ठणववीसे ।
बंधा आदिमछक्कं पढमिल्लं सत्तयं सत्तं ॥ ७४६ ॥

द्वानवतिः नवतिचतुष्कं सत्त्वं पञ्चषट्सप्ताष्टनवविंशे ।
बन्धा आदिमषट्कं प्रथमाद्यं सप्तकं सत्त्वम् ॥ ७४६ ॥

749. (During Operation of twenty-four), the Existence of ninety-two and the four (places) from ninety (are possible.) During Operation of twenty-five, (twenty)-six, (twenty)-seven, (twenty)-eight, and (twenty)-nine, the Bondage (places are) the first six. (During Operation of twenty-five), the Existence (places are) the first seven.

ते णवसगसदरिजुदा आदिमछस्सीदिअट्ठसदरीहिं ।
णवसत्तसत्तरीहिं सीदिचउक्केहिं सहिदाणि ॥ ७५० ॥

तानि नवसप्तसप्ततियुतानि आदिमषडशीत्यष्टसप्ततिभिः ।
नवसप्तसप्ततिभिरशीतिचतुष्कैः सहितानि ॥ ७५० ॥

750. (During Operation of twenty-six, the Existence places are) the first seven along with (places of) seventy-nine, and seventy-seven;(during Operation of twenty-seven they are) the first six with that of eighty and seventy-eight; (during Operation of twenty-eight they are the first six) and those of seventy-nine and seventy-seven; (during Operation of twenty-nine they are the first six) and four places from eighty.

तीसे अट्ठवि बंधो ऊणत्तीसं व होदि सत्तं तु ।
इगितीसे तेवीसप्पहुदीतीसंतयं बंधो ॥ ७५१ ॥
सत्तं दुणउदिणउदीतिय सीदडहत्तरी य णवगट्ठे ।
बंधो ण सीदिपहुदीसुसमविसमं सत्तमुद्दिट्ठं ॥ ७५२ ॥ जुम्मं ।

त्रिंशे अष्टापि बन्ध एकोनत्रिंशं व भवति सत्त्वं तु ।
एकत्रिंशे त्रयोविंशप्रभृतित्रिंशान्तको बन्धः ॥ ७५१ ॥
सत्त्वं द्विनवतिनवतित्रिकमशीत्यष्टसप्ततिश्च नवकाष्टसु ।
बन्धो न अशीतिप्रभृतिषु समविषमं सत्त्वमुद्दिष्टम् ॥ ७५२ ॥ युग्मम ।

751-752. During (Operation of) thirty, the Bondage (places are all the eight, and Existence-(places) are like that of (Operation of) twenty-nine. During (Operation of) thirty-one, the Bondage (places are six), from that of twenty-three to that of thirty, and Existence of ninety-two, the three (places) from ninety, (eighty-eight and seventy-eight, is possible); during (Operation of) nine and eight, (there is) no Bondage; Existence has been said to be (three in each) from eighty-(respectively) to be even and odd (*i. e.*, eighty, seventy-eight and ten and seventy-nine, seventy-seven and nine).

Commentary.

Gathas 747 to 762 describe all the Bondage and Existence places

which are possible during each of the 12th Operative places in the Body-making-Karma as shown in the Table below :—

Operative Places.	Number of Bondage places.	Description of Bondage Places.	Number of Existence Places.	Description of Existence Places.
20	0	0	2	79, 77.
21	6	23. 25, 26. 28, 29. 30.	9	93, 92, 91, 90, 88, 84, 82, 80, 78.
24	5	23. 25, 26. 29, 30.	5	92, 90, 88, 84, 82.
25	6	23, 25, 26, 28, 29, 30.	7	93, 92, 91, 90, 88, 84, 82.
26	6	"	9	93, 92, 91, 90, 88, 84, 82 79, 77.
27	6	"	8	93, 92, 91, 90, 88, 84, 80, 78.
28	6	"	8	93, 92, 91, 90, 88, 84, 79, 77.
29	6	"	10	93, 92, 91, 90, 88, 84, 80, 79, 78, 77.
30	8	23, 25, 26, 28, 29, 30, 31, 1.	10	"
31	6	23, 25, 26, 28, 29, 30.	6	92, 90, 88, 84, 80, 78.
9	0	0	3	80, 78, 10.
8	0	0	3	79, 77, 9.

These operation places have been distinctly explained at length in the Sanskrit Commentary, the purport of which is given below:—

(*1*) *Operation place of 20.*—This is possible in ordinary Omniscients in Overflow condition. There is no Bondage, but 79 and 77 sub-classes of the body-making Karma exist.

(*2*) *Operation place of 21.*—This, with Tirthankara, is possible in three instants in both the Sheet-like-and Universal overflows. There is no Bondage, but 89 and 78 can exist. This Operation, with Migratory form is possible in transmigration period among all the souls in the four conditions of existence. During hellish condition

when this place operates in first three hells, in Wrong-belief stage there is Bondage of 29 with five-sensed sub human or human condition, or of 30 with five-sensed sub-human, cold-light, and Existence places of 92, 91, and 90 are possible. There is no Operation of 21 in Downfall and Mixed stages of the first three hells. These 21 operate in Vowless stage of the first hell, when 29 with human, or 30 with Tirthankara, can be bound and 92, 91 or 90 can exist. These 21 operate in hells from 4th to 7th in Wrong believers only; when there is Bondage of 29, with sub-human or human condition, or of 30 with sub-human and cold-light, and 92 and 90 can Exist.

During sub-human condition on Operation of 21, in Wrong belief stage, there is Bondage of 23, 25, 26, 29, and 30 and Existence of 92, 90, 88, 84, and 82; in Downfall stage, there is Bondage of 29 with five-sensed sub-human or human or, of 30 with sub-human and cold-light, and Existence of 90 only; in Vowless stage 28, with celestial condition, are bound, and 92 and 90 can exist. There cannot be Operation of 21, in Mixed and Partial vow stages. During human condition, on Operation of 21 in Wrong belief stage, there is Bondage of 23, 25, 26, 29 and 30, and Existence of 92, 90, 88, and 84; in Downfall stage there is Bondage of 29, with 5-sensed sub-human or human, or of 30 with sub-human and cold-light, and 90 only can exist; in Vowless stage, there is Bondage of 28, with celestial Condition, or of 29 with Tirthankara, and celestial condition, and Existence of 93, 92 and 91 is possible. There cannot be Operation of 21 in Mixed and Partial vow etc., stages. During celestial Condition, on Operation of 21, in the three Residential etc., and women of all the heavens, in wrong belief stage, there is Bondage of 25, 26, 29, and 30, and Existence of 92 and 90; in the Downfall stage, there is Bondage of 29, with sub-human or human condition, or of 30 with sub-human and cold-light, and Existence of 90 only. Such Operation is not possible in 3rd and 4th stages. On Operation of 21 in Saudharma, and Ishána heavens, in Wrong belief stage, there is Bondage of 25, 26, 29, and 30, and Existence of 92 and 90; in the Downfall stage there is Bondage of 29 with sub-human or human, or of 30 with sub-human, cold-light, and Existence of 90; during Vowless stage, there is Bondage of 29, with human, or of 30 with Tirthankara, and human, and Existence of 93, 92, 91 and 90. Above that till 10th the Sahasrára heaven, in Wrong belief stage, there is Bondage of 29 with sub-human or with human, or of 30 with sub-human and cold-light, and Existence of 92 and 90, in the Downfall

and Vowless stages, Bondage and Existence are like those of the first heaven. Above them till the uppermost Graiveyeka, in Wrong belief stage, there is Bondage of 29, with human, and Existence of 92 and 90; in Downfall stage, there is Bondage of 29, with human, and Existence of 90, in Vowless stage, there is Bondage of 29, with human or of 30 with Tirthankara and human, and Existence of 93, 92, 91 and 90. Above them till Sarvártha Siddhi, in Vowless stage, there is. Bondage of 29 with human, or of 30 with Tirthankara and human, and Existence of 93, 92, 91 and 90.

(3) *Operation place of 24.*—This is possible in undevelopable one-sensed Wrong believer only. In the totally undevelopable and potentially developable, both, there can be Bondage of 23, 25, 26, 29, and 30 and Existence of 92, 90, 88, 84, and 82. Fire-bodied, and air-bodied beings can have no Bondage of sub classes with human condition, all the fine, undevelopable, fire and air, or common vegetable, with hot-light or cold-light.

(4) *Operation place of 25.*—This is possible in undevelopable condition of all souls in the four Conditions of existence, and in Developable one-sensed. It occurs in Wrong belief stage in all the seven hells; and in Vowless stage in the Ist hell, Bondage and Existence are like those in the place of 21; that is, in Wrong-belief stage there is Bondage of 29 with sub-human or human, or of 30 with sub-human and cold-light and Existence of 92, 91, 90; and in Vowless stage, there is Bondage of 29 with human or of 30 with Tirthankara, and human, and Existence of 92, 91 and 90. There is Operation of 25 with other-destructive in one-sensed, and there is Bondage of 23, 25, 26, 29 and 30 and Existence of 92, 90, 88, 84 and 82. This place of 25 does not operate in mobiles; there, 26 with limbs are Operative. In humans, in sixth stage, during assimilative body, there is Operation of 25 with limbs and without bones; then there is Bondage of 28 with celestial, or of 29 with Tirthankara and celestial, and Existence of 93 and 92. In celestials on Operation of 25, Bondage and Existence are like those of 21.

Operation place of 26.—It is possible, with limbs, in totally undevelopable or potentially developable mobiles. In Wrong believers, there is Bondage of 23, 25, 26, 29, and 30 and Existence of 92, 90, 88, 84, and 82. In one-sensed Wrong-believers, during physical-body-development there is Operation of 26, with respiration, cold-light or hot-light, then there is Bondage of 23, 25, 26, 29

and 30 and Existence of 92, 90, 88, 84, and 82; in their Downfall stage, it is not Operative, but there is Operation of 24, as Downfall stage is changed into Wrong belief, when the place of 25 comes into Operation. This place of 26 is Operative in Downfall stage of 5-sensed sub-humans; then there is Bondage of 29 and 30, and Existence of 90. In their Vowless stage, there is Bondage of 28, with celestial, and Existence of 92 and 90. There is no Operation of 26 in Mixed and Partial vow stage of sub-humans. It is Operative in humans; in Wrong belief stage, there is Bondage of 23, 25, 26, 29 and 30 and Existence of 92, 90, 88 and 84; in Downfall stage there is Bondage of 29 with sub-human, or human, or of 30, with sub-human, and cold-light, and Existence of 90; in Vowless stage, there is Bondage of 28, with Celestial, or of 29 with Tirthankara and Celestial, and Existence of 93, 92, 91, and 90. It is not operative, in Mixed and Partial vow etc., stages. It is also operative in Ordinary omniscients during Door-like Overflow, when there is no Bondage, but 79 and 77 Exist.

(6) *Operation place of 27.*—It is Operative in all the four conditions during body-development, and in one-sensed during respiration development. In the Ist three hells, it is Operative in Wrong belief stage, when there is Bondage of 29, with sub-human or human, or of 30 with sub-human and cold-light, and Existence of 92 and 90. Here there cannot be Existence of Tirthankara Karma, because on body development, these souls which have Existence of Tirthankara Karma must attain true belief. In Vowless stage, in the first hell, on its Operation, there is Bondage of 29 with human, or of 30 with Tirthankara, and human, and Existence of 92, 91 and 90; in 2nd and 3rd hell in Vowless stage, on its Operation, there is Bondage of 30 with Tirthankara and human, and Existence of 91. In 4th, 5th and 6th hells, in Wrong belief, on its Operation, there is Bondage of 29, with sub-human or human, or of 30 with sub-human and cold-light, and Existence of 92 and 90. In 7th hell in Wrong belief stage, on its Operation, there is Bondage of 29 with sub-human, or of 30 with sub-human and cold-light, and Existence of 92 and 90. There is no such Operation in Downfall etc., stages. In one-sensed, 27 with respiration, and either hot or cold-light operate. Then there is Bondage of 23, 25, 26, 29 and 30 and Existence of 92, 90, 88 and 84. There can be Bondage of human, and human Migratory form in one-sensed, other than fire and air-bodied souls during respiration development, then there can be Existence

of 92 also. 27 operate in saints with Assimilative body; then there is Bondage of 28 with celestial, or of 29 with Tirthankara and celestial, and Existence of 93 and 92. 27 operate in Tirthankara omniscients during Door-overflow; then there is no Bondage, but there is Existence of 80 and 78. 27 operate in three Residentials etc., and women of heavenly souls, in Wrong belief; then there is Bondage of 25, 26, 29 with sub-human or human, and 30 with sub-human and cold-light, and Existence of 92 and 90. There is no such Operation in Downfall etc. On their Operation in Saudharma and *Ishana*, in Wrong belief stage, the Bondage and Existence are like those in the three Residentials; in Vowless stage, there is Bondage of 29 with human, or of 30 with Tirthankara and human, and Existence of 93, 92, 91 and 90. In 3rd to 12th heavens, in Wrong belief stage, on its Operation, there is Bondage of 29 with sub-human or human, or of 30 with sub-human and cold-light, and Existence of 92 and 90, in Vowless stage, Bondage and Existence are like those in the 1st and 2nd heavens. From 13th heaven to the upper-most Graiveyaka, in Wrong belief stage, on its Operation, there is Bondage of 29 with human, and Existence of 92 and 90; during their Vowless stage and also in vowless stage in 9 Anudishas and 5 Anuttaras, there is Bondage of 29 with human, or of 30 with Tirthankara and human, and Existence of 93, 92, 91 and 90.

(7) *Operation Place of 28.*—This is operative in sub-humans and humans in Body development, and in hellish and celestials in Respiration development. During its Operation, in 1st hell in Wrong belief stage, there is Bondage of 29 with sub-human and human, or of 30 with sub-human, and cold-light, and Existence of 92 and 90. Here there is no Existence of 91, as with 91 in Existence the hellish being will not give up right belief. During Vowless stage, in first hell, on their Operation, there is Bondage of 29 with human, or of 30 with Tirthankara and human, and Existence of 92, 91 and 90. In 2nd and 3rd hells, in Wrong belief stage on their Operation, Bondage and Existence are like those of the first hell; in their Vowless stage, there is Bondage of 30 with Tirthankara and human, and Existence of 91 only. In 4th, 5th and 6th hells, in Wrong belief stage, Bondage and Existence are like those in the hell. In 7th hell, in Wrong belief stage, there is Bondage of 29 with sub-human, or of 30 with sub-human, and cold-light, and Existence of 92 and 90.

In sub-humans also 28 operate. Then in Wrong belief stage, there is Bondage of 23, 25, 26, 28, 29, and 30 and Existence of 92,

90, 88, and 84; in Vowless stage there is Bondage of 28, with celestial and Existence of 92 and 90.

In humans, on their Operation, in Wrong belief stage, Bondage and Existence are like those in sub-humans; in Vowless stage, there is Bondage of 28 with celestial, or of 29 with Tirthankara and celestial, and Existence of 93, 92, 91 and 90. In saints at the time of Assimilative body, they operate in respiration period; then there is Bondage of 28 with celestial, or of 29 with Tirthankara and celestial, and Existence of 93 and 92.

These 28 also operate in ordinary Omniscients, during Stick overflow, in physical body vibration, then there is no Bondage but Existence of 79 and 77.

The celestials, on Operation of 28, have Bondage and Existence like those on Operation of 27.

(8) *Operation place of 29.*—This is operative in hellish beings in speech development period with harsh voice. All hellish beings in Wrong belief stage, bind 29 with sub human or human, or 30 with sub-human and cold-light, but the beings of 7th hell do not bind 29 with human; while there is Existence of 92 and 90 in them. All hellish beings in Downfall stage, bind as in the Wrong belief stage, but have Existence of 90 only; in Mixed stage, there is Bondage of 29 with human, and Existence of 92 and 90. During Vowless stage, in the first three hells, on Operation of 29, there is Bondage of 29 with human, or of 30 with Tirthankara and human, and Existence of 92, 91 and 90; and in the other 4 hells, there is Bondage of 29 with human, and Existence of 92 and 90.

In mobile sub-humans in body development, 29 operate with cold-light. Then in Wrong belief stage, there is Bondage of 23, 25, 26, 28, 29, and 30, and Existence of 92, 90, 88 and 84; during Vowless stage, there is Bondage of 28 with celestial, and Existence of 92 and 90.

In humans, during respiration period, 29 Operate with respiration. Then in Wrong-belief stage, there is Bondage and Existence as in sub-humans; during Vowless stage there is Bondage of 28 with celestial, or of 29 with Tirthankara and celestial, and Existence of 93, 92, 91, and 90. In saints in Assimilative body, during speech period, 29 with Sweet Voice operate; then there is Bondage of 28 with celestial, or of 29 with Tirthankara and celestial, and Existence of 93 and 92.

29 also operate in Tirthankara omniscients, in Stick overflow;

Then there is no Bondage; but there is Existence of 80 and 78.

29 also operate in ordinary Omniscients at the instant of contracting like the root-body after overflow during respiration period, then there is no Bondage, but 79 and 77 exist.

29 operate in celestials during speech period, when there is Operation of Sweet Voice; then in the three Residentials and the women of heavenly souls, in Wrong-belief stage, there is Bondage of 25, 26, 28 and 30, in heavens till 12th in Wrong-belief stage, there is Bondage of 29 with sub-human and human, or of 30 with sub-human and cold-light; above that, till the upper most Graiveyaka, 29 with human are bound, there is Existence of 92 and 90. In all celestials till 12th heaven, 29 with sub-human, or human, or 30 with sub-human, cold-light, are bound, and above that till 9th Graiveyaka, 29 with human are bound; there is Existence of 90 in all of them. During Mixed stage, in all celestials, till 9th Graiveyaka 29 with human are bound and 92 and 90 exist. During Vowless stage in 3 Residentials and women of heavenly beings, there is Bondage of 29 with human and Existence of 92 and 90. From the first to the last of Annuttras, there is Bondage of 29, with human, and of 30 with Tirthankara and human and Existence of 93, 92, 91 and 90.

(9) *Operation place of 30.*—This operates, in sub-human or humans only because they possess bones. In sub humans in respiration period, 30 with cold-light Operate; then in Wrong-belief stage, there is Bondage of 23, 25, 28, 29 and 30, and Existence of 92, 90 88 and 84; during Vowless, there is Bondage of 28, with the celestial, and Existence of 92 and 90. During speech period also, 30 with any of two Voices, without cold-light Operate in sub-humans; then in Wrong-belief stage, there is Bondage of 23, 25, 26, 28, 29 and 30 and Existence of 92, 90, 88 and 84. Here 88 and 84 exist with relation to the not-all-sensed sub-humans, because they do not bind celestial condition and Migratory form, hellish condition and Migratory form, and Fluid-body-and-limbs, on their being twisted away from the existence. During Downfall stage, sub humans bind 29 with sub human or human, or 30 with cold-light and sub-human, and there is Existence of 90 only. During Mixed, Vowless, or Partial vow, there is Bondage of 28, with celestial, and Existence of 92 and 90. In human condition, Tirthankaras, when entering their own body after Overflow, have operation of 30 with respiration; then there is no Bondage, but there is Existence of 80 and 78. Ordinary

Omniscients, when entering their own body after Overflow, have Operation of 30 with any of two Voices, during speech period; then there is no Bondage, but there is Existence of 79 and 77. Other humans have Operation of 30, with any of two voices in speech period; then during Wrong-belief stage, there is Bondage of 23, 25, 26, 28, 29 and 30 and Existence of 92, 91 and 90. Here 91 exist in a soul with Tirthankara, and bound with hellish condition. During Downfall, they bind 29 with sub-human or human or 30 with sub-human and cold-light, and have Existence of 90; during Mixed, there is Bondage of 28 with the celestial, and Existence of 92 and 90; during stages from Vowless to the 6th part of New thought activity, there is Bondage of 28, with the Celestial, or of 29 with Tirthankara and Celestial, and Existence of 93, 92, 91 and 90; but saints in 7th and 8th stages till the 6th part of the 8th, bind 30, with Assimilative and Celestial, and 31 with Tirthankara, Celestial and Assimilative. In the 7th part of New thought-activity, there is Bondage of one, and Existence of 93, 92, 91 and 90; in Advanced thought-activity and Slightest delusion there is Bondage of one, and Existence of 93, 92, 91, 90, 80, 79, 78 and 77. Humans, with Operation of 30, during Subsided Delusion, Delusionless, and Vibrating omniscients have no Bondage, but have Existence of 93, 92, 91 and 90 in Subsided delusion, and of 80, 79, 78 and 77 in the next two stages.

(10) *Operation of 31.*—They with mobile, and cold-light Operate in sub-humans during speech period, with any of two Voices; then Bondage and Existence of sub-classes correspond with those at Operation of 30 without cold-light during speech period. Tirthankara humans have Operation of 31, during speech period; then there is no Bondage but there is Existence of 80 and 78.

(11) *Operation of 9.*—They operate in Tirthankaras during non-vibrating stage; then there is Existence of 80, 78 and 10.

(12) *Operation of 8.*—They operate in ordinary omniscients then there is Existence of 79, 77 and 9.

सत्ते बंधुदया चदुसग सगणव चतुसगं च सगणवयं।
छणव पणसव पणचदु चदुसिगिछक्कं णभेक्क सुण्णेगं॥७५३॥

सत्त्वे बन्धोदया चतुःसप्त सप्तनव चतुःसप्त च सप्तनवकम्।
षण्णव पञ्चनव पञ्चचतुष्कं चतुष्षेकषट्कं नभ एकं शून्यमेकम्॥७५३॥

753. During (thirteen) Existence (places), (the number of)

Bondage and Operation (places are gradually) (1) four and seven, (2) seven and nine, (3) four and seven, (4) seven and nine, (5) six and nine, (6) five and nine, (7) five and four, (8) to (11) one and six in each of the four, (12) zero and one, and (13) zero and one.

Commentary.

Taking thirteen Existence places of the Body-making Karma as basis, Bondage and Operation places relating to each of them are here described. This verse gives only the number of Bondage and Operation places for each of the Existence places. Their description is given in the following verses.

तेणउदीए बंधा उगुतीसादीचउक्कमुदओ दु ।
इगिपणछस्सगअट्ठयणवतीसं तीसयं णेय ॥ ७५४ ॥

त्रिनवत्यां बन्धा एकोनत्रिंशादिचतुष्कमुदयस्तु ।
एकपञ्चषट्सप्ताष्टकनवविंशं त्रिंशत्को ज्ञेयः ॥ ७५४ ॥

754. During (Existence of) ninety-three, Bondage (places are) four from that of twenty-nine, and Operation (places) of twenty-one, (twenty)-five, (twenty)-six, (twenty)-seven, (twenty)-eight, (twenty)-nine, and thirty should be known.

बाणउदीए बंधा इगितीसूणाणि अट्ठठाणाणि ।
इगिवीसादीएक्कत्तीसंता उदयठाणाणि ॥ ७५५ ॥

द्वानवत्यां बन्धा एकत्रिंशोनानि अष्टस्थानानि ।
एकविंशाद्येकत्रिंशान्तानि उदयस्थानानि ॥ ७५५ ॥

755. During (Existence of) ninety-two, Bondage places (are all) the eight, excepting that of thirty-one, and Operation places (are) from that of twenty-one to that of thirty-one.

इगिणवदीए बंधा अडवीसत्तिदयमेक्कयं चुदओ ।
तेणउदिं वा णउदीबंधा बाणउदिय व हवे ॥७५६॥

चरिमदुवीसूणुदयो तिसु दुसु बंधा छतुरियहीणं च ।
बासीदी बंधुदया पुव्वं विगिवीसचचारि ॥ ७५७ ॥ जुम्मं ।

एकनवत्यां बन्धा अष्टविंशत्रितयमेकश्चोदयः ।
त्रिनवतिर्वा नवतिबन्धा द्वानवतिर्व भवेत् ॥ ७५६ ॥
चरमद्विविंशोनोदयस्त्रिषु द्वयोर्बन्धाः षट्तुरीयहीनं च ।
द्वयशीत्यां बन्धोदयाः पूर्वं इवैकविंशचत्वारः ॥ ७५७ ॥ युग्मम् ।

756-757. During (Existence of) ninety-one, the Bondage (places are) three from that of twenty-eight, and that of one; and Operation (places are) like those of the Existence (places) of ninety-three. During (Existence place of) ninety, Bondage (places) are like those (of Existence-place) of ninety-two, and Operation (places are nine *i. e.*, all) leaving the last two, and that of twenty. Among the (next) three (Existence places), Bondage (places are) six (and five) leaving the fourth (of twenty-eight) (respectively), and (Operation places are) the same (nine) as in (Existence places of) two (*i. e.*, eighty-eight and eighty-four); during (Existence place of) eighty-two, the Bondage (places are the same five) as previously stated, and Operation (places are) four from twenty-one.

सीदाचउसु बंधा जसकित्ती समपदे हवे उदओ ।
इगिसगणवधियवीसं तीसेक्कत्तीसणवगं च ॥ ७५८ ॥
वीसं छडणववीसं तीसं चट्ठं च विसमठाणुदया ।
दसणवगे ण हि बंधो कमेण णवअट्ठयं उदओ ॥७५९॥जुम्मं ।
अशात्यादिचतुर्षु बन्धो यशस्कीर्तिः समपदे भवेदुदयाः ।
एकसप्तनवाधिकविंशं त्रिंशैकत्रिंशनवकं च ॥ ७५८ ॥
विंशः षडष्टनवविंशं त्रिंशचाष्ट च विषमस्थानोदयाः ।
दशनवके न हि बन्धः क्रमेण नवाष्टक उदयः ॥ ७५९ ॥ युग्मम् ।

758-759. During four (Existence places) of eighty etc., (only) Fame (Karma) is bound; there is Operation of twenty-one, (twenty)-seven, (twenty)-nine, thirty, thirty-one and nine in even places (of Existence of eighty and seventy-eight), but twenty, twenty-six, (twenty)-eight, (twenty)-nine, thirty, and eight operate during odd places (of seventy-nine and seventy-seven). During (Existence of) ten and nine, there is no Bondage, but nine and eight Operate respectively (in them).

Table showing Bondage and Operation places with reference to Existence places of the Body-making Karma as per verse 753 to 759.

Existence Places.	Number of Bondage Places.	Description of Bondage Places.	Number of Operation Places.	Description of Operation Places.
93	4	29, 30, 31, 1	7	21, 25, 26, 27, 28, 29, 30
92	7	23, 25, 26 28, 29, 30, 1	9	21, 24, 25, 26. 27, 28, 29, 30, 31
91	4	28, 29, 30, 1	7	21, 25, 26, 27, 28, 29, 30
90	7	23, 25, 26, 28, 29, 30, 1	9	21, 24, 25, 26, 27, 28, 28, 29, 30, 31
88	6	23, 25, 26, 28, 29, 30	9	"
84	5	23, 25, 26, 29, 30	9	"
82	5	"	4	21, 24, 25, 26
80	1	1	6	21, 27, 29, 30, 31, 9
79	1	1	6	20, 26, 28, 29, 30, 8
78	1	1	6	21, 27, 29, 30, 31, 9
77	1	1	6	20, 26, 28, 29, 30, 8
10	0	0	1	9
9	0	0	1	8

A detailed Explanation of the above table taken from the Sanskrit Commentary is given below.

(1) *Existence-place of 93.*—The Existence of all the 93 sub-classes of the Body-making-Karma is possible in the developable and potentially developable human beings of work-region, and in the heavenly celestials in stages beyond the first three. Humans having Existence of 93, in Vowless stage bind 29 with Tirthankara and

celestial; and have Operation of 21, 26, 28, 29, and 30; in Partial vow stage they bind 29, with Tirthankara and celestial, and have Operation of 30; in Imperfect vow stage, they bind 29 with Tirthankara and Celestial, and have Operation of 25, 27, 28, 29 and 30; in Perfect vow and Subsidential New-thought activity stages, they bind 29 with Tirthankara and Celestial, and 31 with Tirthankara and Assimilative two, and have Operation of 30. In Subsidential Advanced thought-activity and Slightest delusion, only one sub-class is bound and only 30 Operate; in Subsided Delusion, there is no Bondage but only 30 operate. In Destructive ladder, 93 are not found in Existence. Heavenly celestials in the Vowless stage having Existence of 93, bind 30 with human and Tirthankara and have Operation of 21, 25, 27, 28, and 29. A soul having 93 in Existence does not bind 28, because a soul having Existence of Tirthankara sub-class, always binds Tirthankara Karma, except when it happens to be transmigrating to hellish condition.

(2) *Existence-place of 92.*—This is possible in all the four Conditions of Existence. In the first hell, in Wrong belief stage, a soul binds 29 with human or sub-human, and 30 with sub-human and cold-light, and has Operation of 21, 25, 27, 28 and 29; in Mixed stage, it binds 29 with human, and has Operation of 29; in Vowless stage it binds 29 with human, and has Operation of 21, 25, 27, 28, and 29. In hells, from the second to the sixth, in Wrong belief stage, Bondage and Operation are like those in the 1st hell; in Mixed and Vowless stages, it binds 29 with human and has Operation of 29. In the seventh hell, in Wrong belief stage it binds 29, with sub-human, or 30 with sub-human and cold-light, and has Operation as in the first hell; in Mixed and Vowless stages, it binds 29 with human and has Operation of 29 only.

In sub-humans.—In Wrong-belief stage, there is Bondage of 23, 25, 26, 28, 29 and 30, and Operation of 21, 24, 25, 26, 27, 28, 29, 30 and 31. In Mixed stage there is Bondage of 28, with celestial, and Operation of 30 and 31. In Vowless stage, there is Bondage of 28 with celestial, and Operation of 21, 26, 28, 29 30 and 31. In Partial vow, there is Bondage of 28 with celestial, and Operation of 30 and 31.

In humans.—In Wrong-belief stage there is Bondage of 23, 25, 26, 28, 29, 30 and Operation of 21, 26, 28, 29 and 30. In vowless stage, there is Bondage of 28 with celestial, and Operation of 21, 26, 28, 29 and 30. In Partial vow, there is Bondage of 28 with

celestial, and Operation of 30. In Imperfect vow, there is Bondage of 28 with celestial, and Operation of 25, 27, 28, 29 and 30. In Perfect vow stage and New-thought-activity, there is Bondage of 28 with celestial, or of 30 with assimilative and celestial, and Operation of 30 only. In Advanced-thought-activity, and Slightest delusion, there is Bondage of 1, and Operation of 30. In Subsided Delusion, there is no Bondage, but there is Operation of 30. 92 do not exist in Delusionless stage and beyond.

In Celestials, among the three residentials, and heavenly beings of Ist and 2nd heavens, in Wrong-belief stage, there is Bondage of 25, 26, 29 and 30, and Operation of 21, 25, 27, 28 and 29, with human, and Operation of 29. In Vowless, there is Bondage of 29 with human, and Operation of 29 only, in three residentials, and of 21, 25, 27, 28 and 29 in beings of the first two heavens. In Wrong-belief stage, beings of heavens from 3rd to 12th heavens bind 29, with sub-human or human, and 30 with sub-human and cold-light. Beings from 13th heaven to the upper-most Graiveyaka, bind 29 with human. There is Operation of 21, 25, 27, 28 and 29 from 3rd heaven to the upper-most Graiveyaka. Beings from 3rd heaven to the upper-most Graiveyaka, in Mixed stage bind 29, with human, and have Operation of 29. In Vowless stage till Annuttaras there is Bondage of 29 with human, and Operation of 21, 25, 27, 28 and 29.

(5) *Existence-place of 91.*—Existence of 91 is possible only in hellish, human and celestial beings. In Ist hell, during Wrong-belief stage, there is Bondage of 29 with human, and Operation of 21 and 25. There is no Operation of 27 etc., because a soul with Existence of Tirthankara Karma turns into a Right-believer after bodily development. During Vowless stage, there is Bondage of 30 with human and Tirthankara, and Operation of 21, 25, 27, 28 and 29. With reference to 2nd and 3rd hell, Bondage and Operation are like that in the first only with the difference that there is Operation of 27, 28, and 29. A soul with Tirthankara Karma in Existence does not go beyond the 3rd hell. In humans, during Wrong-belief stage, there is Bondage of 28 with hellish, or 29 with human, and Operation of 30 only; during Vowless stage there is Bondage of 29 with Celestial and Tirthankara, and Operation of 21, 26, 28, 29 and 30; during stages from Partial vow to the sixth part of New-thought-activity stage, there is Bondage of 29 with Celestial and Tirthankara; and during stages from the 7th part of the 8th to Slightest delusion, there is Bondage of one, Fame only. There is no Bondage in

Subsided delusion. But there is Operation of 30 only during stages from Partial-vow to Subsided-delusion. In celestials, 31 exist only in heavenly celestial males in Vowless stage. There is Bondage of 30 with human and Tirthankara, and Operation of 21, 25, 27, 28 and 26.

(4) *Existense of 90.*—In hellish beings during Wrong-belief stage, there is Bondage of 29 with sub-human, or human, and of 30 with sub-human and cold-light except in the 7th hell where there is no Bondage of 29 with human, and Operation of 21, 25, 27, 28, and 29; in Downfall stage, Bondage is as in Wrong-belief, and Operation of 29 only is possible; during Mixed stage, there is Bondage of 29 with human, and Operation of 29; during Vowless stage, there is Bondage of 29 with human, and Operation of 21, 25, 27, 28 and 29 in the 1st hell, but of 29 only in other hells.

In sub humans, during Wrong-belief stage, there is Bondage of 23, 25, 26, 28, 29 and 30, and Operation of 21, 24, 25, 26, 27, 28, 29, 30 and 31; during Downfall stage, there is Bondage of 28 with celestial, 29 with sub-human or human, and 30 with sub-human, and cold-light, and Operation of 21, 24, 26, 30 and 31; during Mixed stage, there is Bondage of 28 with celestial, and Operation of 30 and 31, during Vowless stage, there is Bondage of 28 with celestial, and Operation of 21, 26, 28, 29, 30 and 31; during Partial vow stage, there is Bondage of 28 with celestial, and Operation of 30 and 31.

In humans, during Wrong-belief there is Bondage of 23, 25, 26, 28, 29 and 30, and Operation of 21, 26, 28, 29, 30. During Downfall stage, there is Bondage of 28 with Celestial, 29 with sub-human or human and 30 with sub-human and cold-light, and Operation of 21, 26, and 30. During Mixed stage, there is Bondage of 28 with Celestial, and Operation of 30 only. In Vowless stage, there is Bondage of 28 with Celestial, and Operation of 21, 26, 28, 29 and 30. During Partial-vow, Imperfect, and Perfect vow stages, there is Bondage of 28 with Celestial. During New-though-activity, there is Bondage of 28 with Celestial, or of one, Fame. During Advanced-thought-activity and Slightest delusion, there is Bondage of one, Fame only. There is Operation of 30 only, in stages from Partial vow to Subsided delusion.

In Celestials, during Wrong belief stage of the three Residentials i.e., and of Saudharma and *Ishana* heavenly beings, there is Bondage of 25, 26, 29 and 30; in heavenly beings from 3rd to 12th heaven, there is Bondage of 29 with sub-human or human, and 30 with sub-human and cold-light. In heavens from 13th to the last

Graiveyaka, there is Bondage of 29 with human. In all the Celestials, till the last Graiveyaka, there is Operation of 21, 25, 27, 28, 29; during Downfall stage there is Bondage of 29 with sub-human or human, and of 30 with sub-human and cold-light, till the 12th heaven, and then of 29 with human, till the last Graiveyaka, but there is Operation of 21, 25, 29 in all Celestials till the last Graiveyaka. During Mixed stage, in all the Celestials till the last Graiveyaka, there is Bondage of 29 with human, and Operation of 29 only. During Vowless stage, there is Bondage of 29 with human, and Operation of 29 in the three Residentials, and of 21, 25, 27, 28 and 29 in all the heavens, till Anuttaras.

(5) *Existenee plaee of 88.*—This is possible in beings from one-to-four-sensed, who have Untwisted the Celestial condition and Migratory-form sub classes, and in those conditions also in which they take re-birth after death. Thus only Wrong-believing humans and sub humans have this Existence of 88. They bind 23, 25, 26, 28, 29 and 30, and they have Operation, 21, 24, 25, 26, 27, 28, 29, 30 and 31 in sub-human, and of 21, 26, 28, 29, and 30, in humans. This is found in five-sensed sub-humans and humans in Wrong-belief, during bodily development period, when they bind 28 with hellish, or 19 with sub-human or human, or 30 with sub human and cold-light, also in those five-sensed sub-human or humans during Bodily development period, who were one-to-4-sensed beings in previous birth and who have untwisted the hellish four (the hellish Condition, and Migratory form, and fluid body and limbs), and when they bind the Celestial four (i.e., the Celestial Condition and Migratory-form and Fluid body and limbs).

(6) *Existenee plaee of 84.* This Existence of 84 is possible in one-to four-sensed beings who have un-twisted the hellish four, or in those sub-human Conditions where they are born after death. They are in Wrong belief stage. Sub-classes of Bondage and Operation are similar to those of the Existence of 88, only with this exception that there is no Bondage of 28. This Existence is possible in Bodily developments etc., periods, when sub-human or human conditions have been bound. This is not possible in five-sensed sub-human or human, or human who have bound the hellish or the celestial condition.

(7) *Existenee plaee of 82.* This Existence of 82 is possible in fire-bodied and air-bodied souls, who have untwisted the human condition and the migratory form, and also in the sub-human conditions,

in which they are born after death. They have wrong belief stage only. There is Bondage of 23, 26, 29 and 30, and Operation of 21, 24, 25, and 26, but there is no Operation of 26 in fire and air-bodied souls as they have no Operation of either hot or cold-light, but they have Operation of 25, during period of Bodily and Respiration developments.

(8) *Existence place of 80.* This Existence of 80 is found in Advanced-thought-activity etc., stages of Destructive ladder, and in Tirthankara Omniscient. During 9th and 10th stages, they bind only one, Fame, and there is no Bondage beyond the 10th. There is Operation of 30, till the Delusionless stage, and also in Ordinary Omniscients of 13th stage, but there is Operation of 21, 27, 29, 30, and 31 in Overflow omniscients, and of 9 in Non-vibrating Omniscients.

(9)-(11). *Existence places of 79, 78, and 77.* Existence place of 79 is without Tirthahkara, that of 78 is without the Assimilative two but with Tirthankara, and that of 77 is without Tirthankara and the Assimilative. During Existence of these three places, from Advaced-thought-activity to Delusionless stage, there are Bondage and Operation places, like those of the place of eighty. During 13th stage in Existence of 79 and 77, there is Operation of 30 in Ordinary omniscients, and of 20, 26, 28, 29, and 30 in Overflow omniscients, but during Existence of 78, there is Operation like that of 80. During Non-vibrating stage on the Existence of 79 and 77, there is Operation of 8, and of 9 on Existence of 78.

(12 & 13). *Existence of 10 and 9.* They are possible in the last instant of Non-vibrating Omniscient, with or without Tirthankara Karma. There is Operation of nine on Existence of 10, and of 8 on Existence of 9.

तेवीसबंधगे इगिवीसणवुदयेसु आदिमचउक्के ।
बाणउदिणउदिअडचउबासीदी सत्तठाणाणि ॥ ७६० ॥

त्रयोविंशबन्धके एकविंशनवोदयेषु आदिमचतुष्के ।
द्वानवतिनवत्यष्टचतुर्द्व्यशीतिः सत्त्वस्थानानि ॥ ७६० ॥

760. During Bondage of twenty-three, having Operation of nine (places) from twenty-one, (there are) Existence places of ninety-two, ninety, eighty-eight, (eighty)-four and (eighty)-two in the first four (Operation places of 21, 24, 25, and 26).

तेणुवरिमपंचुदये ते चेवंसा विवज्ज बासिदिं ।
एवं पणछव्वीसे अडवीसे एक्कवीसुदये ॥ ७६१ ॥

णाणउदिणउदिसत्तं एवं पणुवीसयादिपंचुदये ।
पणसगवीसे णउदी विगुव्वणे अत्थिणाहारे ॥७६२॥ जुम्मं ।
तेनोपरिमपञ्चोदये ते चैवांशा विवर्ज्य द्व्यशीतिम् ।
एवं पञ्चषड्विंशे अष्टविंशेन एकविंशोदये ॥ ७६१ ॥
द्वानवतिनवतिसत्त्वमेवं पञ्चविंशकादिपञ्चकोदये ।
पञ्चसप्तविंशे नवतिर्विगूर्वणे अस्ति नाहारे ॥ ७६२ ॥ युग्मम् ।

761-762. During (Bondage of 23), and Operation of the upper (five places of 27, 28, 29, 30, and 31), Existence places (are) the same (as said above), leaving that of eighty-two. The same (Operation and Existence places are) during Bondage of twenty-five and (twenty)-six. In (Bondage of) twenty-eight with Operation of twenty-one; the Existence (places) of ninety-two and ninety (are possible). The same (Existence places are possible) in Operation of five (places) of twenty-five etc., (i.e., 25, 26, 27, 28, 29, in Bondage of 28), but (the Existence of) 90 with (Operation of) twenty-five and (twenty)-seven is possible with reference to Fluid, (but) not in respect of the Assimilative (body).

तेण णभिगितीसुदये बाणउदिचउक्कमेक्कतीसुदये ।
णवरि ण इगिणउदिपदं णवर्वीसिगिवीसबंधुदये ॥७६३॥
तेणवदिसत्तसत्तं एवं पणछक्कवीसठाणुदये ।
चउवीसे बाणउदी णउदिचउक्कं च सत्तपदं ॥७६४॥ जुम्मं ।
तेन नभएकत्रिंशोदये द्वानवतिचतुष्कमेकत्रिंशोदये ।
नवरि न एकनवतिपदं नवविंशैकविंशबन्धोदययोः ॥ ७६३ ॥
त्रिनवतिसप्तसत्त्वमेवं पञ्चषट्विंशस्थानोदये ।
चतुर्विंशे द्वानवतिः नवतिचतुष्कं च सत्त्वपदम् ॥७६४॥ युग्मम् ।

763-764. With (Bondage of twenty-eight), and Operation of thirty, and thirty-one, the four (Existence places) of 92 (91, 90 and 88 are possible); but there is no place of ninety-one on Operation of thirty-one. During Bondage of twenty-nine and Operation of twenty-one, Existence (places are) seven from ninety-three (i.e., 93, 92, 91, 90, 88, 84, and 82). The same (are) in Operation of places of twenty-five and (twenty) six; Existence places of

ninety-two and the four from ninety (i.e., 90, 88, 84, and 82 are possible) on Operation of twenty-four.

सगवीसचउक्कुदये तेणउदीछक्कमेवमिगितीसे ।
तिगिणउदी ण हि तीसे इगिपणसगअट्ठणवयवीसुदये ॥७६५॥
तेणउदिछक्कसत्तं इगिपणवीसेसु अत्थि वासीदी ।
तेण छचउवीसुदये वाणउदी णउदिचउसत्तं ॥७६६॥जुम्मं ।

सप्तविंशचतुष्कोदये त्रिनवतिषट्कमेवमेकत्रिंशे ।
त्र्येकनवतिर्न हि त्रिंशे एकपञ्चसप्ताष्टनवकविंशोदये ॥ ७६५ ॥
त्रिनवतिषट्कसत्त्वमेकपञ्चविंशयोरस्ति द्व्यशीतिः ।
तेन षट्चतुर्विंशोदये द्वानवतिः नवतिचतुष्कसत्त्वम् ॥७६६॥ युग्मम्

765-766. During (Bondage of 29 and) Operation of the four, twenty-seven, (28, 29 and 30), (the Existence places are) six, ninety-three (92, 91, 90, 88 and 84); the same (Existence places there are) during (Operation of) thirty-one, (but there is) no (Existence of) ninety-three and (ninety) one. During (Bondage of) thirty, and Operation of twenty-one, (twenty)-five, (twenty)-seven, (twenty-eight and (twenty)-nine, the Existence (places are) six, ninety-three, (92, 91, 88, 84, and 82); but eighty-two are possible in (Operation of) twenty-one and (twenty) five. With that (Bondage) and Operation of twenty-four and (twenty) six, the Existence of ninety-two, and the four from ninety (i.e , of 90, 88, 84 and 82 are possible).

एवं खिगितीसे ण हि वासीदी एक्कतीसबंधेण ।
तीसुदये तेणउदी सत्तपदं एक्कमेव हवे ॥७६७॥

एवं स्वैकत्रिंशे न हि द्व्यशीतिरेकत्रिंशबन्धेन ।
त्रिंशोदये त्रिनवतिः सत्त्वपदमेकमेव भवेत् ॥ ७६७ ॥

767. The same (Existence places there are) in Operation of itself (i.e., of 30 and) thirty-one, (but there is) no (Existence of) eighty-two. With Bondage of thirty-one, on Operation of thirty, there is only one Existence place of ninety-three.

इगिबंधट्ठाणेण दु तीसट्ठाणोदये णिरुंधम्मि ।
पढमचऊसीदिचऊ सत्तट्ठाणाणि णामस्स ॥ ७६८ ॥

एकबन्धस्थानेन तु त्रिंशस्थानोदये नियमेन ।
प्रथमचतुष्काशीतिचतुष्कं सत्त्वस्थानानि नाम्नः ॥ ७६८ ॥

768. With Bondage of one, having Operation of the place of thirty only, the Existence-places of Body-making Karma (are) the first four and the four from eighty (i.e., of 93, 92, 91, 90, 80, 79, 78 and 77).

Commentary.

Existence places, in relation to Bondage and Operation places as described in verses 760-768 are shown in the table below.

Bondage Places.	Operation Places.	Existence Places.
23	21, 24, 25, 26	92, 90, 88, 84, 82
23	27, 28, 29, 30, 31	92, 90, 88, 84
25, 26	27, 28, 29, 30, 31	92, 90, 88, 84
28	21	92, 90
28	25, 27	92
28	26, 28, 29	92, 90
28	30	92, 90, 90, 88
28	31	92, 90, 88
29	21	93, 92, 91, 90, 88, 84, 82
29	25, 26	93, 92, 91, 90, 88, 84, 82
29	24	92, 90, 88, 84, 82
29	27, 28, 29, 30	93, 92, 91, 90, 88, 84
29	31	92, 90, 88, 84
30	21, 25	93, 92, 91, 90, 88, 84, 82
30	27, 28, 29	93, 92, 91, 90, 88, 84
30	24, 27	92, 90, 88, 84, 82
30	30, 31	92, 90, 88, 84
31	30	93
1	30	93, 92, 91, 90, 80, 79, 78, 77.

तेवीसबंधठाणे दुखणउदडचदुरसीदि सत्तपदे ।
इगिवीसादिणउदओ बासीदे एक्कवीसचऊ ॥ ७६९ ॥
त्रयोविंशबन्धस्थाने द्विनवत्यष्टचतुरशीतिसत्त्वपदे ।
एकविंशादिनवोदयः द्व्यशीतौ एकविंशचतुष्कम् ॥ ७६९ ॥

769. During Bondage-place of twenty-three, and existence places of ninety-two, ninety-eight, (eighty)-four, (there is) Operation of nine (places), twenty-one etc., (*i. e.*, of 21, 24, 25, 26, 27, 28, 29, 30 and 31); (but) in (Existence) of eighty-two ,(the Operation places are) the four from twenty-one (*i. e.*, of 21, 24, 25 and 26).

एवं पणछव्वीसे अडवीसे बंधगे दुणउदंसे ।
इगिवीसादिणवुदया चउवीसट्ठाणपरिहीणा ॥ ७७० ॥
एवं पञ्चषड्विंशे अष्टविंशे बन्धके तु द्वानवत्यंशे ।
एकविंशादिनवोदयाः चतुर्विंशस्थानपरिहीनाः ॥ ७७० ॥

770. During (Bondage of) twenty-five and (twenty-) six, the same (are the Existence and Operation places, as in the Bondage of twenty-three). On Bondage of twenty-eight; and Existence of ninety-two, (there are) nine Operation (places) twenty-one etc., less the place of twenty-four (*i. e.*, 21, 25, 27, 28, 29, 30 and 31).

इगिणउदीए तीसं उदओ णउदीए तिरियसण्णि वा ।
अडसीदीए तीसदु णववीसे बंधगे तिणउदीए ॥ ७७१ ॥
इगिवीसादट्ठुदओ चउवीसूणो दुणउदिणउदितिये ।
इगिवीसणविगिणउदे णिरयं व छवीसतीसाधिया ॥७७२॥जुम्मं।
एकनवत्यां त्रिंश उदयो नवत्यां तिर्यक्संज्ञी वा ।
अष्टाशीतौ त्रिंशद्विकं नवविंशे बन्धके त्रिनवत्याम् ॥ ७७१ ॥
एकविंशादष्टोदयः चतुर्विंशोनो द्विनवतिनवतित्रये ।
एकविंशनव एकनवत्यां निरयो व षड्विंशत्रिंशाधिकाः ॥७७२॥युग्मम्

771-772. (In Bondage of twenty-eight), and in Existence of ninety-one, thirty Operate, and on Existence of ninety-

(Operation is) like, (what has been said for) rational sub-humans, (*i. e.*, of 21, 26, 28, 29, 30, 31); while on Existence of eighty-eight, the two (*i. e.*, thirty) and thirty-one (operate). In Bondage of twenty-nine, and in Existence of ninety-three, the Operation (places are) eight, from twenty-one, minus that of twenty-four *i. e.*, of 21, 25, 26, 27, 28, 29 and 30); on (Existence) of ninety-two and the three (places of) ninety, (88 and 84), (the Operation places are) nine from twenty-one; on (Existence of) ninety-one, (Operation is) like (what has been said for) hellish (beings), together with (places of) twenty-six and thirty (*i. e.*, of 21, 25, 27, 28, 29, 26, 30).

बासीदे इगिचउपणछव्वीसा तीसबन्धतिगिणउदी ।
सुरमिव दुणउदिणउदी चउसुदओ ऊणतीसं वा ॥ ७७३ ॥
द्व्यशीत्यामेकचतुःपञ्चषड्विंशः त्रिंशबन्धे त्र्येकनवतौ ।
सुर इव द्विनवतिनवतिचतुर्षूदय एकोनत्रिंशं वा ॥ ७७३ ॥

773. (In Bondage of twenty-nine) on (Existence of) eighty-two, (Operation places of) twenty-one, (twenty)-four, (twenty)-five, and (twenty) six (are possible). In Bondage of thirty, (Existence of) ninety-three and (ninety)-one, (the Operation is like (what has been said for) celestials (*i. e.*, of 21, 25, 27, 28, and 29); in Bondage of 30 on (Existence of) ninety-two and the four (places) of ninety, (eighty-eight and eighty-four) and eighty-two, Operation (is) like (Bondage of) twenty-nine (*i. e.*, of nine places of) 21, 24, 25, 26, 27, 28, 29, 30 and 31; (and same) for Existence of 92, 90, 88 and 84; for Existence of eighty-two, the Operation is of 21, 24, 25, and 26).

इगितीसबंधठाणे तेणउदे तीसमेव उदयपदं ।
इगिबंध तिणउदिचऊ सीदिचउक्केवि तीसुदओ ॥ ७७४ ॥
एकत्रिंशद्बन्धस्थाने त्रिनवत्यां त्रिंशमेव उदयपदम् ।
एकबन्धे त्रिनवतिचतुष्के अशीतिचतुष्केपि त्रिंशोदयः ॥ ७७४ ॥

774. In Bondage place of thirty-one, on (Existence of) ninety-three, (there is) one Operation place of thirty only. In Bondage of one on (Existence of) the four (places of) ninety-three

(92, 91 and 90), and the four (places of) eighty (79, 78, and 77) also, (there is) Operation of thirty.

Commentary.

The following chart will show Operation places, in relation to Bondage and Existence places as detailed in verses 769-774.

Bondage places.	Existence Places.	Operation Places.
23.	92, 90, 88, 84.	21, 24, 25, 26, 27, 28, 29, 30, 31.
23.	82.	21, 24, 25, 26.
25, 26.	92, 90, 88, 84.	21, 24, 25, 26, 27, 28, 29, 30, 31.
25, 26.	82.	21, 24, 25, 26.
28.	92.	21, 25, 26, 27, 28, 29, 30, 31.
28.	91.	30.
28.	90.	21, 26, 28, 29, 30, 31.
28.	88.	30, 31.
29.	93.	21, 28, 26, 27, 28, 29, 30.
29.	92, 90, 88, 84.	21, 24, 25, 26, 27, 28, 29, 30, 31.
29.	91.	21, 25, 26, 27, 28, 29, 30.
29.	82.	21, 24, 25, 26.
30.	93, 91.	21, 25, 27, 28, 29.
30.	92, 90, 88, 84.	21, 24, 25, 26, 27, 28, 29, 30, 31.
30.	82.	21, 24, 25, 26.
31.	93.	30.
1.	93, 92, 91, 90, 80, 79, 78, 77.	30.

इगिवीसट्ठाणुदये तिगिणउदे णवयवीसदुगबंधो ।
तेण दुखणउदिसत्ते आदिमछक्कं हवे बंधो ॥ ७७५ ॥
एकविंशस्थानोदये त्र्येकनवत्यां नवविंशद्विकबन्धः ।
तेन द्विखनवतिसत्त्वे आदिमषट्कं भवेद्बन्धः ॥ ७७५ ॥

775. During Operation-places of twenty-one, on (Existence of) ninety-three and (ninety)-one, Bondage places are two, of twenty-nine (and 30). With such (Operation), on Existence of ninety-two and ninety, the first six (places) are bound *i. e.*, of 23, 25, 26, 28, 29, and 30).

पवमडसीदितिदए ण हि अडवीसं पुणोवि चउवीसे ।
दुखणउदडसीदितिए सत्ते पुव्वं व बंधपदं ॥ ७७६ ॥
एवमष्टाशीतित्रितये न हि अष्टविंशं पुनरपि चतुर्विंशे ।
द्विखनवत्यष्टाशीतित्रये सत्त्वे पूर्वं व बन्धपदम् ॥७७६॥

776. (On Operation of 21 and), (Existence of) three (places of) eighty-eight (84 and 82), (there are) the same (Bondage places as said before), omitting that of twenty-eight (*i. e.*, of 23, 25, 26, 29, and 30); and also on (Operation of) twenty-four, and Existence of ninety-two, ninety and the three (places of) eighty-eight, (84 and 82), the Bondage places are like (what has been said) before (*i. e.*, of 23, 25, 26, 29 and 30.)

पणवीसे तिगिणउदे पगुणतीसंदुगं दुणउदीए ।
आदिमछक्कं बंधो णउदिचउक्केवि णऽडवीसं ॥ ७७७ ॥
पञ्चविंशे त्र्येकनवतौ एकोनत्रिंशद्विकं द्विनवत्याम् ।
आदिमषट्कं बन्धो नवतिचतुष्केपि नाष्टविंशम् ॥ ७७७ ॥

777. On (Operation of) (twenty-five, and (Existence of) ninety-three and (ninety)-one, the two (Bondage places of) twenty-nine (and thirty are possible); (while) on Existence of ninety-two, the first six (Bondage places of 23, 25, 26, 28, 29 and 30 occur), and on (Existence of) the four (places) of ninety (88, 84 and 82), the same excepting (the place of) 28 (*i. e.*, the places of 23, 25, 26, 29, and 30 are possible).

छव्वीसे तिगिणउदे उणतीसं बंध दुगखणउदीए ।
आदिमछक्कं एवं अडसीदितिए ण अडवीसं ॥ ७७८ ॥
षड्विंशे त्र्येकनवतौ एकोनत्रिंशं बन्धो द्विकखनवत्याम् ।
आदिमषट्कमेवमष्टाशीतित्रये नाष्टविंशम् ॥ ७७८ ॥

778. On (Operation of) twenty-six, and (Existence of) ninety-three and (ninety)-one, the Bondage of twenty-nine (only is possible); on (Existence of) ninety-two and ninety, the first six (Bondage places of 23, 25, 26, 28, 29, and 30 are possible); and on (Existence of) the three (places of) eighty-eight (84 and 82, the same six) omitting that of twenty-eight (are bound).

सगवीसे तिगिणउदे णवत्रीसदुबंधयं दुणउदीए ।
आदिमछण्णउदितिए एयं अडवीसयं णत्थि ॥ ७७६ ॥
सप्तविंशे त्र्येकनवतौ नवविंशद्विबंधको द्विनवत्याम् ।
आदिमषण्णवतित्रये एवमष्टाविंशकं नास्ति ॥ ७७६ ॥

779. On (Operation of) twenty-seven and (Existence of) ninety-three, (ninety)-one, the two Bondage (places) of twenty-nine (and 30 are possible); on (Existence of) ninety-two, the first six (Bondage places of 23, 25, 26, 28, 29 and 30 occur); and on (Existence of) three (places) of ninety (88 and 84), the same (are the Bondage places); (but) there is not (the place of) twenty-eight.

अडवीसे तिगिणउदे उणतीसदु दुजुदणउदिणउदितिये ।
बंधो सगवीसं वा णउदीए अत्थि णडवीसं ॥ ७८० ॥
अष्टाविंशे त्र्येकनवत्यामेकोनत्रिंशद्विकं द्वियुतनवतिनवतित्रये ।
बन्धः सप्तविंशं वा नवतौ अस्ति नाष्टाविंशम् ॥ ७८० ॥

780. On (Operation of) twenty-eight, and (Existence of) ninety-three and (ninety-) one, (there are) two (Bondage places) of twenty-nine (and thirty); on (Existence) of ninety-two and the three (places) of ninety, (88 and 84), Bondage (is) like that on (Operation of) twenty-seven, but there is no (Bondage of) twenty-eight, or (Existence of) ninety; (*i. e.*, on Existence of 92, 88, 84 the 6 places of 23, 25, 26, 28, 29 and 30 and on Existence of 90, the places of 23, 25, 26, 29 and 30 are bound).

अडवीसमिवुणतीसे तीसे तेणउदिसत्तगे बंधो ।
णववीसेक्कतीसं इगिणउदी अट्ठवीसदुगं ॥ ७८१ ॥
अष्टाविंश इवैकोनत्रिंशे त्रिंशे त्रिनवतिसत्त्वके बन्धः ।
नवविंशैकत्रिंशमेकनवत्यामष्टविंशद्विकम् ॥ ७८१ ॥

781. (There are Existence and Bondage places) on (Operation of) twenty-nine, like (those of) twenty-eight. On (Operation of) thirty and Existence of ninety-three, twenty-nine and thirty-one are bound; on (Existence of) ninety-one, the two (places of twenty-eight (and 29 are bound).

Commentary.

A human being in the Wrong-belief stage, having Operation of thirty, and Existence of ninety-one, with Tirthankara, binds 28 or 29 when he is on the point of transmigrating to hell.

तेण दुणउदे णउदे अडसीदे बंधमादिमं छक्कं ।
चुलसीदेवि य एवं णवरि ण अडवीसबंधपदं ॥ ७८२ ॥
तेन द्विनवतौ नवतौ अष्टाशीतौ बन्ध आदिमं षट्कम् ।
चतुरशीत्यामपि च एवं नवरि न अष्टविंशबन्धपदम् ॥७८२॥

782. With the (Operation of 30), and (Existence of) ninety-two, ninety, and eighty-eight, (there are) the first six Bondage places); the same (there are) on the (Existence of) eighty-four, but (there is) no Bondage-place of twenty-eight (*i. e.*, there are only 5 Bondage places of 23, 25, 26, 29 and 30.)

तीसुदयं विगितीसे सजोग्गबाणउदिणउदितियसत्ते ।
उवसंतचउक्कुदये सत्ते बंधस्स ण वियारो ॥ ७८३ ॥
त्रिंशोदयं वैकत्रिंशे स्वयोग्यद्वानवतिनवतित्रयसत्त्वे ।
उपशान्तचतुष्कोदये सत्त्वे बन्धस्य न विचारः ॥ ७८३ ॥

783. During (Operation of) thirty-one, and Existence of its suitable ninety-two, and the three places of ninety, (88 and 84), (the Bondage places are) like (those of) thirty (*i. e.*, there are six Bondage places of 23, 25, 26, 28, 29 and 30, on Existence of 92, 90, 88 and only 5 places of 23, 25, 26, 29 and 30 on Existence of 84).

During the four (stages of) Subsided delusion (etc.,) (there is) no consideration of Bondage with relation to Operation and Existence. (In Subsided delusion, 30 operate and 93, 92, 91 and 90 are in Existence, in Delusionless stage also, 30 operate, and 80, 79, 78, 77 are in Existence; in Vibrating Omniscient, 30 and 31

Operate and 80, 79, 78, 77, are in Existence, and in Non-vibrating omniscient, 9 or 8 operate with 80, 79, 78, 77, 10 and 9 in Existence).

The following Chart shows Bondage places with relation to Operation and Existence places as detailed in verses 775-783.

Operation Places.	Existence Places.	Bondage Places.
21	93, 91	29, 30
21	92, 90	23, 25, 26, 28, 29, 30
21	88, 84, 82	23, 25, 26, 29, 30
24	92, 90, 88, 84, 82	23, 25, 26, 29, 30
25	93, 91	29, 30
25	92	23, 25, 26, 28, 29, 30
25	90, 88, 84, 82	23, 25, 26, 29, 30
26	92, 91	29
26	92, 90	23, 25, 26, 28, 29, 30
26	88, 84, 82	23, 25, 26, 29, 30
27	93, 91	29, 30
27	92	23, 25, 26, 28, 29, 30
27	90, 88, 84	23, 25, 26, 28, 29, 30
28	93, 91	29, 30,
28	92, 88, 84	23, 25, 26, 28, 29, 30
28	90	23, 25, 26, 29, 30
29	93, 91	29, 30
29	92, 88, 84	23, 25, 26, 28, 29, 30
29	90	23, 25, 26, 29, 30
30	93	31
30	91	28, 29
30	92, 90, 88	23, 25, 26, 27, 29, 30
30	84	23, 25, 26, 29, 30
31	92, 90, 88	23, 25, 26, 28, 29, 30
31	84	23, 25, 26, 29, 30
30-31	93, 92, 91, 90, 80, 79, 78, 77	0
9-8	80, 79, 78, 77, 10, 9	0

णामस्स य बंधादिसु दुतिसंजोगा परूविदा एवं ।
सुदवणवसंतगुणगणसायरचंदेण सम्मदिणा ॥७८४॥
नाम्नश्च बन्धादिषु द्वित्रिसंयोगाः प्ररूपिता एवम् ।
श्रुतवनवसन्तगुणगणसागरचन्द्रेण सन्मतिना ॥ ७८४ ॥

784. Thus the double and triple connections between Bondage etc., of the Body-making Karma have been described by Sanmati, who is a moon for rise of the ocean of group of attributes and is like the spring for the garden of Scriptural knowledge.

Commentary.

Sanmati is one of the five names of Lord Mahavira, the 24th Tirthankara.

CHAPTER VI.

(*Inflow, Asrava*).

णमिऊण अभयणंदिं सुदसायरपारगिंदणंदिगुरुं ।
वरवीरणंदिणाहं पयडीणं पच्चयं वोच्छं ॥ ७८५ ॥
नत्वा अभयनन्दिं श्रुतसागरपारगेन्द्रनन्दिगुरुम् ।
वरवीरनन्दिनाथं प्रकृतीनां प्रत्ययं वक्ष्ये ॥ ७८५ ॥

785. Having bowed down to Abhayanandi, the preceptor Indranandi, who has crossed the scriptural ocean, and the Great Master Virnandi, I shall describe inflow (Pratyaya) (of Karmas).

Commentary.

Nemichandra Acharya, here offers respect to his three teachers, Abhayanandi, Indranandi and Virnandi.

मिच्छत्तं अविरमणं कसायजोगा य आसवा होंति ।
पण बारस पणुवीसं पणरसा होंति तब्भेया ॥ ७८६ ॥
मिथ्यात्वमविरमणं कषाययोगौ च आस्रवा भवन्ति ।
पञ्च द्वादश पञ्चविंशं पञ्चदश भवन्ति तद्भेदाः ॥ ७८६ ॥

786. The (root) causes of inflow are Wrong belief, Vowlessness, Passions and Vibratory activity, of five, twelve, twenty-five, and fifteen, kinds, (respectively).

Commentary.

Having already described the Bondage, Operation, and Existence of 148 sub-classes of Karmas; now it is necessary to deal with the

causes of inflow of Karmas. There are four kinds of activity of the mundane soul, which attract Karmic matter for Bondage, viz:— Wrong belief, Vowlessness, Passions and Vibratory activity. Their intensity decreases gradually, as the soul rises in spirituality and they disappear altogether in the 14th spiritual stage. Wrong belief is of five kinds:—

(1) one-sided (Ekánta) belief. A substance is indestructible as regards its matter and attributes. It is however susceptible to change of conditions. It is "one", in view of the indivisible group of various attributes. It is "many" when the various attributes pervading it are viewed separately. To stick to one view only is one-sided wrong belief. A true believer views a substance from all standpoints.

(2) Perverse belief. It is a belief opposed to the reality, e. g., the belief that Himsa is religiously meritorious.

(3) Doubtful belief. It is a vacillating condition.

(4) Mistaken veneration. This is based on prejudice.

(5) Bind belief. It is belief in things to understand which no effort has been made.

Vowlessness is of 12 kinds viz:—

Non-control of the 5 senses and the mind, and non-compassion on five kinds of immobile, and the mobile.

Passions are divided into 25 sorts. Each of the four main passions, anger, pride, deceit and greed has four degrees called Error-feeding, Partial vow-preventing, Total-vow preventing, and Perfect conduct preventing. There are nine minor passions, laughter, sorrow, indulgence, ennui, fear, disgust, female, male and common sex inclinations.

Vibratory activities are 15:—

4 relating to mind, viz-true, untrue, mixed, and neutral,

4 relating to speech, true, untrue, mixed and neutral.

7 relating to body, physical, physical-mixed, fluid, fluid-mixed, assimilative, assimilative-mixed and karmic.

See Jiva Kanda pp. 131 to 144 Chap. IX.

The aggregate causes of inflow are thus 5+12+25+15=57.

चदुपच्चइगो बंधो पढमे णंतरतिगे तिपच्चइगो ।
मिस्सगबिदियं उवरिमदुगं च देसेक्कदेसम्मि ॥७८७ ॥

चतुःप्रत्ययको बन्धः प्रथमे अनन्तरत्रिके त्रिप्रत्ययकः ।
मिश्रकद्वितीय उपरिमद्विकं च देशैकदेशे ॥ ७८७ ॥

787. In the first (spiritual stage, all) the four causes (exist) (There are) three causes, (excepting wrong belief) in the next three (stages). In Partial vow (stage) also, (there are three causes), the second (control and non-control), and the next two.

उवरिल्लपंचये पुण दुपच्चया जोगपच्चओ तिण्हं ।
सामण्णपच्चया खलु अट्ठण्हं होंति कम्माणं ॥ ७८८ ॥

उपरिमपञ्चके पुनः द्विप्रत्ययौ योगप्रत्ययः त्रयाणाम् ।
सामान्यप्रत्ययाः खलु अष्टानां भवन्ति कर्मणाम् ॥ ७८८ ॥

788. In the next five (stages from 6th to 10th), (there are) only two causes; in the three (stages following, there is only), (one) cause, vibration; (thus) verily stand the general causes (of inflow) of eight Karmas.

Commentary.

The contents of verses 787-788 may be shown in a tabular form as below :—

Spiritual Stages.	Number of Causes of Inflow.	Description of Causes of Inflow.
Wrong belief.	4	Wrong belief, Vowlessness, Passion, Vibrations.
Downfall.	3	Vowlessness, Passions, Vibrations
Mixed.	3	As above.
Vowless.	3	As above.
Partial Vow.	3	Mixed, Vowlessness, Passions, Vibrations.
Imperfect Vow.	2	Passions, Vibrations.
Perfect Vow.	2	Passions, Vibrations.
New Thought Activity.	2	Passions, Vibrations.
Advanced Thought Activity.	2	Passions, Vibrations.
Slightest Delusion.	2	Passions, Vibrations.
Subsided Delusion.	1	Vibrations.
Delusionless.	1	"
Vibratory Omniscient.	1	"
Non-Vibratory Omniscient.	0	0.

पणवण्णा पण्णासा तिदाल छादाल सत्तीसा य ।
चदुवीसा बावीसा बावीसमपुव्वकरणोत्ति ॥ ७८६ ॥
थूलेसोलसपहुदी एगूणं जाव होदि दसठाणं ।
सुहुमादिसु दस णवयं णवयं जोगिम्मि सत्तेव ॥७६०॥जुम्मं ।
पञ्चपञ्चाशत् पञ्चाशत् त्रिचत्वारिंशत् षट्चत्वारिंशत्सप्तत्रिंशच्च ।
चतुर्विंशतिः द्वाविंशतिः द्वाविंशमपूर्वकरण इति ॥ ७८६ ॥
स्थूले षोडशप्रभृतय एकोना यावत् भवति दशस्थानम् ।
सूक्ष्मादिषु दश नवकं नवकं योगिनि सप्तैव ॥ ७६० ॥ युग्मम् ।

789-790. (There are respectively) fifty-five, fifty, forty-three, forty-six, thirty-seven, twenty-four, twenty-two, and twenty-two (sub-causes of Inflow, from the 1st stage) to that of New-thought-activity. In the gross (Advanced thought-activity stage) there are sixteen to ten places (स्थान) (successively) decreasing by one. (There are respectively) ten, nine, and nine in (the next three stages of) Slightest (delusion) etc., and only seven in the Vibratory (omniscient).

Commentary.

It has been just shown that there are 57 sub-classes of inflow in detail. In the first stage, Wrong-belief, assimilative body, and mixed-assimilative-body vibration, are not possible, and only 55 remain. In the second stage, five kinds of wrong-belief do not exist, so only 50 are possible. It should be noted that the Assimilative two are found in the sixth stage only. In the third stage, physical-mixed, fluid mixed, and Karmic vibrations are not possible, because nobody dies in this stage; and further, because there is no undevelopable condition on birth in a new condition of Existence. There is no Operation of the four Error-feeding passions either. Thus deducting 7 from 50, we have here only 43 sub-causes of inflow. In the 4th, Vowless stage, Physical-mixed, Fluid-mixed, and Karmic vibrations are possible, so adding 3 to 43, we have 46 causes of inflow. In the fifth stage, Partial vow, there are not the above-said three vibrations, nor Fluid-body vibration, non-control towards killing mobiles, nor the four Partial-vow-prevening passions, because this stage is possible only in rational sub-humans and humans, after they have acquired the age of 8 years; then there are (46—9) 37 causes of inflow.

In the sixth stage, Imperfect vow, there are not the remaining 11 kinds of Vowlessness, nor the four-total-vow-preventing passions, but the Assimilative two are possible; so deducting 15 and adding 2 to 37, we have 24 causes of Inflow. There are only 22 causes in the 7th and 8th stages of Perfect vow and New-thought-activity, deducting the assimilative two from 24.

During the 9th stage of Advanced-thought-activity, where 6 minor passions, laughter etc, are non-operative, only 16 causes are found; when common sex is removed, 15 are possible; on removal of feminine inclination, only 14; on removal of male sex, only 13; on removal of anger, only 12; on removal of pride only 11; and on removal of deceit only 10, are found. In the 10th stage, Slightest delusion, there are the same ten, but there is Greed of the very Slightest kind. On removal of greed there are only 9 causes in the 11th and 12th stages of Subsided delusion and Delusionless. In the 13th stage of Vibrating omniscient, False and Mixed, Mind and Speech Vibrations are removed, but Physical-mixed and Karmic vibrations are added owing to Omniscient overflow; thus there are (9 – 4 + 2) seven causes of inflow *i. e.*, True and Neutral, Mind and Speech Vibrations, Physical body and Mixed and Karmic vibrations. There are no causes of any inflow in the 14th stage of Non-vibrating omniscients.

The three states of inflow *i. e.*, non-inflow, inflow, and cessation of flow during 13 spiritual stages are shown in the Chart below : —

Spiritual stage.	Non-Inflow.	Inflow.	Cessation of Inflow.
I	2	55	5
II	7	50	4
III	14	43	0
IV	11	46	9
V	20	37	15
VI	33	24	2
VII	35	22	0
VIII	35	22	6
IX *(a)*	41	16	1
IX *(b)*	42	15	1
IX *(c)*	43	14	1
IX *(d)*	44	13	1
IX *(e)*	45	12	1
IX *(f)*	46	12	1
IX *(g)*	47	10	0
X	47	10	1
XI	48	9	0
XII	48	9	4
XIII	50	7	7

अवरादीणं ठाणं ठाणपयारा पयारकूडा य ।
कूडुच्चारणभंगा पंचविहा होंति इगिसमये ॥ ७९१ ॥
अवरादीनां स्थानं स्थानप्रकाराः प्रकारकूटाश्च ।
कूटोच्चारणभङ्गा पञ्चविधा भवन्ति एकसमये ॥ ७९१ ॥

791. During one instant of inflow, there are five methods (to be known); (1) Minimum etc. places (*Sthâna*), (2) Variations of Places (*Sthâna prakâra*), (3) Kinds of groups (*Kûta Prakâra*), (4) Descriptions of groups (*Kûta Uchchârana*) and (5) Combinations (Bhanga).

Commentary.

The 57 sub-causes of inflow are now discussed with reference to various souls having inflow at various moments; viz. how many causes of inflow are possible in a soul at a particular instant, with how many variations; how those variations can be grouped together; how are they to be mentioned, and in how many combinations they are formed in each spiritual stage.

दस अट्ठारस दसयं सत्तर णव सोलसं च दोण्हंपि ।
अट्ठ य चोद्दस पणयं सत्त तिये दुति दुगेगमेगमदो ॥७९२॥
दश अष्टादश दशकं सप्तदश नव षोडश च द्वयोरपि ।
अष्ट च चतुर्दश पञ्चकं सप्त त्रिके द्वित्रिकं द्विकैकमेकमतः ॥७९२॥

792. (The Minimum, Medium and Maximum sub-causes of inflow in a soul in the thirteen spiritual stages) should be known to be from ten to eighteen (in the 1st), ten to seventeen (in the 2nd), nine to sixteen in the (next) two, eight to fourteen (in the 5th), five to seven in the (next) three, two and three (in the 9th), two (in the 10th), one (in) (each of the remaining three stages).

Commentary.

This verse gives the number of places of causes of inflow in the 13 stages.

(1) A soul in the 1st stage, the Wrong belief, can have a miminum place of 10 sub-causes of inflow at a particular time out of 55 total sub-causes, 7 Medium places of 11, 12, 13, 14, 15, 16, and 17, and the maximum place of 18 sub-causes. Thus a soul cannot

have more than 18 sub-causes at a particular instant. The total number of places will be 9 in this stage.

(2) A soul in the Downfall stage will have 8 places, a minimum of 10, a maximum of 17, and 6 Medium place of 11, 12, 13, 14, 15, and 16 sub-causes.

(3 & 4). A soul in each of Mixed and Vowless stages can have 8 places of causes varying from 9 to 16.

(5) A soul in the 5th stage will have 7 places of causes from 8 to 14.

(6), (7) & (8) a soul in each of the 6th, 7th and 8th stages will have 3 placee from 5 to 7.

(9) A soul in the 9th stage will have only 2 places of 2 and 3.

(10) A soul in 10th stage will have only one place of 2, and

(11), (12) & (13) a soul in each of 11th, 12th and 13th stages will have only one place of one cause of inflow at a time.

The Chart below shows the Different Minimum, Medium & Maximum places of causes of Inflow in the 13 stages.

Spiritual Stages.	No. of Places.	Minimum Numbers.	Medium Numbers.	Maximum Numbers.
I	9	10	11 to 17	18
II	8	10	11 to 16	17
III	8	9	10 to 15	16
IV	8	9	10 to 15	16
V	7	8	9 to 13	14
VI	3	5	6	7
VII	3	5	6	7
VIII	3	5	6	7
IX	2	—	2 & 3	—
X	1	—	2	—
XI	1	—	1	—
XII	1	—	1	—
XIII	1	—	1	—

एक्कं च तिण्णि पंच य हेट्ठुवरीदो दु मज्झिमे छक्कं ।
मिच्छे ठाणपयारा इगिदुगमिदरेसु तिण्णि देसोत्ति ॥७९३॥

एकः च त्रयः पञ्च च अधस्तनोपरितस्तु मध्यमे षट्कम् ।
मिथ्ये स्थानप्रकारा एकाद्विकमितरेषु त्रयः देश इति ॥ ७९३ ॥

793. Variations of Places in Wrong belief (stage are) one, three and five from the Minimum (to two places onwards) and also from Maximum (to two places backward); and (each of) the Medium has six (variations). In the other (stages) till the thirteenth, (there are) one and two (i.e., during 4 stages from Minimum onwards, and also from Maximum backward, but each of the Medium has 3 variations; and all the places of the remaining stages have each one variation only.)

Commentary.

I.—There are 9 places in the Ist stage, out of which the places of 10, 11, and 12 have 1, 3, 5 variations, and those of 16, 17, and 18 have respectively 5, 3, and 1, while the Medium places of 13, 14 and 15 have each 6 variations.

II.—There are 8 places in the 2nd stage. Places of 10, 11 have, respectively, 1 and 2, and those of 16 and 17 have respectively 2 and 1, while medium places of 12, 13, 14, and 15, have each 3 variations.

III and IV.—There are 8 places in each of the 3rd and 4th stages. Places of 9, 10 have respectively, 1 and 2, and those of 15, 16 have respectively 2 and 1, and the Medium places of 11, 12, 13 and 14 have each 3 variations.

IV.—There are 7 places in the 5th stage. The places of 8 and 9 have respectively 1 and 2, and those of 13, and 14 have respectively 2 and 1, while Medium places of 10, 11, and 12 have 3 variations.

All the 3, 3, 3, 2, 1, 1, 1 and 1 places of stages from 6th to 13th have each only one variation.

Chart showing number of variations in different places of Inflow in the 13th stages.

Spiritual stage	Places are shown in *bold*, and the number of their variations below them, in *small* type.
I	**10, 11, 12, 13, 14, 15, 16, 17, 18.** 1 3 5 6 6 6 5 3 1
II	**10 11, 12, 13, 14, 15, 16, 17.** 1 2 3 3 3 3 2 1
III	**9, 10, 11, 12, 13, 14, 15, 16.** 1 2 3 3 3 3 2 1
IV	**9, 10, 11, 12, 13, 14, 15, 16.** 1 2 3 3 3 3 2 1
V	**8, 9, 10, 11, 12, 13, 14.** 1 2 3 3 3 2 1
VI	**5, 6, 7.** 1 1 1
VII	**5, 6, 7.** 1 1 1
VIII	**5, 6, 7.** 1 1 1
IX	**2, 3.** 1 1
X	**2.** 1
XI	**1.** 1
XII	**1.** 1
XIII	**1.** 1

भयदुगरहियं पढमं एक्कदरजुदं दुसहियमिदि तिण्णं ।
सामण्णा तियकूडा मिच्छा अणहीणतिण्णिवि य ॥७९४॥
भयद्विकरहितं प्रथममेकतरयुतं द्विसहितमिति त्रयः ।
सामान्यानि त्रीणि कूटानि मिथ्या अनहीनत्रीण्यपि च ॥७९४॥

794. Generally, (there are) three groups in Wrong-belief, the first without the pair of fear (and disgust); the second, with any of the two, and the third, with both of them; also three (groups) without Error-(feeding passions).

Commentary.

Any thought-activity causing inflow of Karmic matter in the Wrong-belief stage, at a particular time, is composed of one of the

five kinds of Wrong-belief, of non-control of one of the five senses or of the mind, because only one of these six can act at a time. As injury is possible to any one, or more of the six Embodiments (5 immobiles and 1 mobile), at any one moment, one of these six variations is to be included in one particular thought activity. Out of the 16 main classes of passions, only 4 *viz.* anger, pride, deceit and greed, of any one kind operate at a time, so 4 of them are to be taken at a time. As only one of three inclinations operates at a time, only one is included in the group. Each thought may have Operation of either of the pair of laughter and indulgence, or of the pair of ennui and sorrow; so one of the two in the two pairs is to be included. Any of the thirteen vibrations possible in Wrong-belief stages is to be included; because as a rule only one vibration can act at a particular instant. We may expand them all in group system, as below, to show diffrent variations of places of Causes of Inflow. The first group will not include fear and disgust, the second will have one of them, and the third will have both of them.

1st Group (a).

Causes.	Their Expansion.
5 Kinds of Wrong Belief.	1 1 1 1 1
6 Senses.	1 1 1 1 1 1
6 Kinds of embodiment.	1 2 3 4 5 6
16 Passions.	4 4 4 4
3 Sex Inclinations.	1 1 1
2 Pairs of Laughter etc.	2 2
13 Vibrations.	1 1 1 1 1 1 1 1 1 1 1 1 1

This is the first group without fear and disgust. It shows the various variations of the sub-causes of inflow. For instance:—

Inflow may be composed of 1 wrong belief + 1 sense + 1 possible injury to any one of the 6 embodiments + 4 passions + 1 Sex-inclination + 2 laughter and indulgence + 1 vibration. Thus it is composed of 11 sub-causes of Inflow. If there be injury to two or more embodiments, we shall have Inflow of 12, 13, 14, 15 or 16 sub-causes. Thus this group shows six Places of inflow i.e., of 11, 12, 13, 14, 15 and 16. Similarly the other 2 groups are to be shown thus:

2nd Group (a).

Causes.	Their Expansion.												
5 Kinds of Wrong Belief.	1	1	1	1	1								
6 Senses.	1	1	1	1	1	1							
6 Kinds of embodiments.	1	2	3	4	5	6							
16 Passions.	4	4	4	4									
3 Sex Inclinations.	1	1	1										
2 Pairs of Laughter etc.	2	2											
13 Vibrations.	1	1	1	1	1	1	1	1	1	1	1	1	1
Fear or Disgust.	1	1											

This group shows places of 12, 13, 14, 15, 16, & 17 sub-causes of inflow.

3rd Group (a).

Causes.	Their Expansion.												
5 Kinds of Wrong-Belief.	1	1	1	1	1								
6 Senses.	1	1	1	1	1	1							
6 Kinds of embodiment.	1	2	3	4	5	6							
16 Passions.	4	4	4	4									
3 Sex Inclinations.	1	1	1										
2 Pairs of Laughter etc.	2	2											
13 Vibrations.	1	1	1	1	1	1	1	1	1	1	1	1	1
Both Fear & Digust.	2												

This group will show places of 13, 14, 15, 16, 17, and 18 sub-causes of inflow.

Similarly there will be 3 groups, without the Operation of Error-feeding passions, and omitting Physical-mixed, Fluid mixed and Karmic vibrations; because a soul in developable condition which has already transformed Error-feeding passions into lesser passions in any

stage from 4th to 7th, coming down to the 1st, the stage of Wrong belief, cannot have Operation of Error-feeding passions, and because undevelopable condition is not possible to such a soul, and therefore those 3 vibrations are also not to be included. We may show the three groups as below:

1st Group (b).

Causes.	Their Expansion.								
5 Kinds of Wrong-belief.	1	1	1	1	1				
6 Senses.	1	1	1	1	1	1			
6 Embodiments.	1	2	3	4	5	6			
12 Passions.	3	3	3	3					
3 Inclinations.	1	1	1						
2 Pairs of Laughter etc.	2	2							
10 Vibrations.	1	1	1	1	1	1	1	1	1	1

This group will show places of 10, 11, 12, 13, 14, and 15, sub-causes of inflow.

2nd Group (b).

Causes.	Their Expansion.									
5 Wrong-Belief.	1	1	1	1	1					
6 Senses.	1	1	1	1	1	1				
6 Embodiments.	1	2	3	4	5	6				
12 Passions.	3	3	3	3						
3 Inclinations.	1	1	1							
2 Pairs of Laughter.	2	2								
10 Vibrations.	1	1	1	1	1	1	1	1	1	1
Fear or Disgust.	1	1								

This group will show places of 11, 12, 13, 14, 15, and 16 sub-causes of inflow.

3rd Group (b).

Causes	Their Expansion.									
5 Wrong-belief.	1	1	1	1	1					
6 Senses.	1	1	1	1	1	1				
6 Embodiments.	1	2	3	4	5	6				
12 Passions.	3	3	3	3						
3 Inclinations.	1	1	1							
2 Pairs of Laughter.	2	2								
10 Vibrations.	1	1	1	1	1	1	1	1	1	1
Fear & Disgust.	2									

This group will show places of 12, 13, 14, 15, 16, and 17 sub-causes of inflow. The six groups have thus places as detailed below:—

I. 11, 12, 13, 14, 15, 16.
II. 12, 13, 14, 15, 16, 17.
III. 13, 14, 15, 16, 17, 18.
IV. 10, 11, 12, 13, 14, 15.
V. 11, 12, 13, 14, 15, 16.
VI. 12, 13, 14, 15, 16, 17.

Thus we have 1 variation of 10, 3 of 11, 5 of 12, 6 of 13, 6 of 14, 6 of 15, 5 of 16, 3 of 17 and 1 of 18, as has been shown in the chart to Gatha 793.

(2) Similarly in the Downfall stage we may form groups as follows.

In this stage, Wrong-belief is absent.

Group 1 of Stage II.

Causes.	Their Expansion.												
6 Senses.	1	1	1	1	1	1							
6 Embodiments.	1	2	3	4	5	6							
16 Passions.	4	4	4	4									
3 Inclinations.	1	1	1										
2 Pairs of Laughter etc.	2	2											
13 Vibrations.	1	1	1	1	1	1	1	1	1	1	1	1	1

This group shows places of 10, 11, 12, 13, 14, 15.

Group 2 of stage II.

Causes.	Their Expansion.
6 Senses.	1 2 3 4 5 6
6 Embodiments.	1 2 3 4 5 6
16 Passions.	4 4 4 4
3 Inclinations.	1 1 1
2 Pairs of Laughter etc.	2 2
13 Vibrations.	1 1 1 1 1 1 1 1 1 1 1 1 1
Fear or Disgust.	1 1

This group shows places of 11, 12, 13, 14, 15 and 16.

Group 3 of Stage II.

Causes.	Their Expansion.
6 Senses.	1 1 1 1 1 1
6 Embodiments.	1 2 3 4 5 6
16 Passions.	4 4 4 4
3 Inclinations.	1 1 1
2 Pairs of Laughter etc.	2 2
13 Vibrations.	1 1 1 1 1 1 1 1 1 1 1 1 1
Fear & Disgust.	2

This group shows places of 12, 13, 14, 15, 16, and 17.

Thus group No. 1 has places of 10, 11, 12, 13, 14, 15.

" " 2 11, 12, 13, 14, 15, 16.

" " 3 12, 13, 14, 15, 16, 17.

The variations therefore are, 1 of 10, 2 of 11, 3 of 12, 3 of 13, 3 of 14, 3 of 15, 2 of 16 and 1 of 17, as shown in the chart to verse 793.

Group 1 of Stage III.

Causes	Their Expansion.									
6 Senses.	1	1	1	1	1	1				
6 Embodiments.	1	2	3	4	5	6				
12 Passions	3	3	3	3						
3 Inclinations.	1	1	1							
2 Pairs of Laughter etc.	2	2								
10 Vibrations.	1	1	1	1	1	1	1	1	1	1

This group shows places of 9, 10, 11, 12, 13, 14.

Group 2 of Stage III.

Causes.	Their Expansion.									
6 Senses.	1	1	1	1	1	1				
6 Embodiments.	1	2	3	4	5	6				
12 Passions.	3	3	3	3						
3 Inclinations.	1	1	1							
2 Pairs of Laughter etc.	2	2								
10 Vibrations.	1	1	1	1	1	1	1	1	1	1
Fear or Disgust.	1	1								

This group shows places of 10, 11, 12, 13, 14, 15.

Group 3 of Stage III.

Causes.	Their Expansion.									
6 Senses.	1	1	1	1	1	1				
6 Embodiments.	1	2	3	4	5	6				
12 Passions.	3	3	3	3						
3 Inclinations.	1	1	1							
2 Pairs of Laughter etc.	2	2								
10 Vibrations.	1	1	1	1	1	1	1	1	1	1
Fear & Disgust.	2									

This group shows places of 11, 12, 13, 14, 15, 16.

Thus group 1 has places of 9, 10, 11, 12, 13, 14.

" " 2 " " 10, 11, 12, 13, 14, 15.

" " 3 " " 11, 12, 13, 14, 15, 16.

The variations are 1 of 9, 2 of 10, 3 of 11, 3 of 12, 3 of 13, 3 of 14, 2 of 15, and 1 of 16 as shown in the chart to verse 793.

Group 1 of Stage IV.

Causes.	Their Expansion.												
6 Senses.	1	1	1	1	1	1							
6 Embodiments.	1	2	3	4	5	6							
12 Passions.	3	3	3	3									
3 Inclinations.	1	1	1										
2 Pairs of Laughter etc.	2	2											
13 Vibrations.	1	1	1	1	1	1	1	1	1	1	1	1	1

This group shows places of 9, 10, 11, 12, 13 and 14.

Group 2 of Stage IV.

Causes.	Their Expansion.												
6 Senses.	1	1	1	1	1	1							
6 Embodiments.	1	2	3	4	5	6							
12 Passions.	3	3	3	3									
3 Inclinations.	1	1	1										
2 Pairs of Laughter etc.	2	2											
13 Vibrations.	1	1	1	1	1	1	1	1	1	1	1	1	1
Fear or Disgust.	1	1											

This group shows places of 10, 11, 12, 13, 14 and 15.

Group 3 of stage IV.

Causes.	Their Expansion.												
6 Senses.	1	1	1	1	1	1							
6 Embodiments.	1	2	3	4	5	6							
12 Passions.	3	3	3	3									
3 Inclinations.	1	1	1										
2 Pairs of Laughter etc.	2	2											
13 Vibrations.	1	1	1	1	1	1	1	1	1	1	1	1	1
Fear & Disgust.	2												

This group shows places of 11, 12, 13, 14, 15, and 16.

Thus, group 1 has places of 9, 10, 11, 12, 13, 14.
" " 2 " " 10, 11, 12, 13, 14, 15.
" " 3 " " 11, 12, 13, 14, 15, 16.

The variations are 1 of 9, 2 of 10, 3 of 11, 3 of 12, 3 of 13, 3 of 14, 2 of 15, and 1 of 16, as shown in the chart to verse 793.

Group 1 of stage V.

Causes.	Their Expansion.								
6 Senses.	1	1	1	1	1	1			
5 Embodiments.	1	2	3	4	5				
8 Passions.	2	2	2	2					
3 Inclinations.	1	1	1						
2 Pairs of Laughter etc.	2	2							
9 Vibrations.	1	1	1	1	1	1	1	1	1

This group shows places of 8, 9, 10, 11, and 12.

Group 2 of stage V.

Causes.	Their Expansion.								
6 Senses.	1	1	1	1	1	1			
5 Embodiments.	1	2	3	4	5				
8 Passions.	2	2	2	2					
3 Inclinations.	1	1	1						
2 Pairs of Laughter etc.	2	2							
9 Vibrations.	1	1	1	1	1	1	1	1	1
Fear or Disgust.	1	1							

This group shows places of 9, 10, 11, 12 and 13.

Group 3 of stage V.

Causes.	Their Expansion.								
6 Senses.	1	1	1	1	1	1			
5 Embodiments.	1	2	3	4	5				
8 Passions.	2	2	2	2					
3 Inclinations.	1	1	1						
2 Pairs of Laughter etc.	2	2							
9 Vibrations.	1	1	1	1	1	1	1	1	1
Fear & Disgust.	2								

This group shows places of 10, 11. 12, 13 and 14.
Thus, group 1 has places of 8, 9, 10, 11, 12.
,, ,, 2 ,, ,, 9, 10, 11, 12, 13.
,, ,, 3 ,, ,, 10 11, 12, 13, 14.
The variations are, 1 of 8, 2 of 9, 3 of 11 3 of 12, 2 of 13, and 1 of 14, as stated in chart to verse 793.

Group 1 of stage VI.

Causes.	Their Expansion.										
4 Passions.	1	1	1	1							
3 Inclinations.	1	1	1								
2 Pairs of Laughter etc.	2	2									
11 Vibrations.	1	1	1	1	1	1	1	1	1	1	1

This Group shows a place of 5 only.

Group 2 of stage VI.

Causes.	Their Expansion.										
4 Passions.	1	1	1	1							
3 Inclinations.	1	1	1								
2 Pairs of Laughter etc.	2	2									
11 Vibrations.	1	1	1	1	1	1	1	1	1	1	1
Fear or Disgust.	1	1									

This group shows a place of 6 only.

Group 3 of stage VI.

Causes.	Their Expansion.										
4 Passions.	1	1	1	1							
3 Inclinations.	1	1	1								
2 Pairs of Laughter etc.	2	2									
11 Vibrations.	1	1	1	1	1	1	1	1	1	1	1
Fear & Disgust.	2										

This group shows place of 7 only. Thus there are 3 place, viz. of 5, 6 & 7, each with one variation, vide chart to verse 793.

Group 1 of stage VII.

Causes.	Their Expansion.								
4 Passions.	1	1	1	1					
3 Inclinations.	1	1	1						
2 Pairs of Laughter etc.	2	2							
9 Vibrations.	1	1	1	1	1	1	1	1	1

This group shows places of 5 only.

Group 2 of stage VII.

Causes.	Their Expansion.								
4 Passions.	1	1	1	1					
3 Inclinations.	1	1	1						
2 Pairs of Laughter etc.	2	2							
9 Vibrations.	1	1	1	1	1	1	1	1	1
Fear or Disgust.	1	1							

This group shows places of 6 only.

Group 3 of stage VII.

Causes.	Their Expansion.								
4 Passions.	1	1	1	1					
3 Inclinations.	1	1	1						
2 Pairs of Laughter etc.	2	2							
9 Vibrations.	1	1	1	1	1	1	1	1	1
Fear & Disgust.	2								

This group shows place of 7 only. Thus there are 3 places viz. of 5, 6, & 7, each with one variation, vide chart to verse 798.

Group 1 of Stage VIII.

Causes.	Their Expansion.								
4 Passions.	1	1	1	1					
3 Inclinations.	1	1	1						
2 Pairs of Laughter etc.	2	2							
9 Vibrations.	1	1	1	1	1	1	1	1	1

This groups shows places of 5 only.

Group 2 of Stage VIII.

Causes.	Their Expansion.								
4 Passions.	1	1	1	1					
3 Inclinations.	1	1	1						
2 Pairs of Laughter etc.	2	2							
9 Vibrations.	1	1	1	1	1	1	1	1	1
Fear or Disgust.	1	1							

This groups shows places of 6 only.

Group 3 of VIII. Stage

Causes.	Their Expansion.								
4 Passions.	1	1	1	1					
3 Inclinations.	1	1	1						
2 Pairs of Laughter etc.	2	2							
9 Vibrations.	1	1	1	1	1	1	1	1	1
Fear & Disgust	2								

This group shows places of 7 only. Thus, there are places of 5, 6, 7 with one variation wide chart to verse 793.

There will be 7 groups of 9th Stage as follows:—

Group 1 of Stage IX.

Causes.	Their Expansion.								
4 Passions	1	1	1	1					
3 Inclinations.	1	1	1						
9 Vibrations.	1	1	1	1	1	1	1	1	1

Group 2 of Stage IX.

Causes.	Their Expansion.								
4 Passions.	1	1	1	1					
3 Inclinations.	1	1	1						
9 Vibrations.	1	1	1	1	1	1	1	1	1

Group 3 of Stage IX.

Causes.	Their Expansion.								
4 Passions.	1	1	1	1					
1 Inclination..	1								
9 Vibrations.	1	1	1	1	1	1	1	1	1

Group 4 of Stage IX.

Causes.	Their Expansion.
4 Passions.	1 1 1 1
9 Vibrations.	1 1 1 1 1 1 1 1 1

Group 5 of Stage IX.

Causes.	Their Expansion.
8 Passions.	1 1 1 1
9 Vibrations.	1 1 1 1 1 1 1 1 1

Group 6 of Stage IX.

Causes.	Their Expansion.
2 Passions.	1 1 1
9 Vibrations.	1 1 1 1 1 1 1 1 1

Group 7 of stage IX.

Causes.	Their Expansion.
1 Passion.	1 Gross Greed
9 Vibrations.	1 1 1 1 1 1 1 1 1

All these 7 Groups of the 9th stage have places of 8, & 2 with one variation (vide chart to verse 793.)

Group 1 of stage X.

Causes.	Their Expansion.
1 Passion.	1 Slight Greed
9 Vibrations.	1 1 1 1 1 1 1 1 1

Tenth stage has 1 group of 2 Places with one variation.

Group 1 of stage XI.

Causes.	Their Expansion.
9 Vibrations.	1 1 1 1 1 1 1 1 1

It has 1 Group of 1 Place.

Group 1 of stage XII.

Causes.	Their Expansion.
9 Vibrations.	1 1 1 1 1 1 1 1 1

It has 1 group of 1 place.

Group 1 of stage XIII.

Causes.	Their Expansion.
7 Vibrations.	1 1 1 1 1 1 1 1 1

It has 1 group of 1 place.

मिच्छत्ताणण्णदरं एक्केणक्खेण एक्ककायादी ।
तत्तो कसायवेददुजुगलाणेक्कं च जोगाणं ॥ ७९५ ॥
मिथ्यात्वानामन्यतरमेकेनाक्षेण एककायादि ।
ततः कषायवेदद्वियुगलानामेकं च योगानाम् ॥ ७९५ ॥

795. Taking one (out) of (five kinds of) Wrong belief, with one (of the 6) senses, together with (injury to) one (or more of the) embodiments, then with one of (the four) passions, and one of (the three) inclinations, with one of the two pairs (of laughter etc.,) and one of the vibrations without fear and disgust, with one of them, or with both of them, the combined inflow thought activity must be taken into account and described.

Commentary.

This verse describes the manner in which an Inflow of thought-activity found at one instant, in the wrong belief stage, can be taken into consideration and described. Referring to the already-mentioned 6 groups of the Wrong belief stage, if we take the 1st group (b) without Operation of Error-feeding passions and go on counting separately, we shall have many combinations (Bhanga) of that particular Inflow of thought activity. To take up a place of 10. A thought Inflow may be composed of one-sided wrong-belief, desire of sense of touch, hurt of earth embodiment, with Partial and Total-vow and Perfect-conduct-preventing i.e., 8 sorts of anger, with common-inclination, and pair of laughter and indulgence, having true mind vibration, without fear and disgust. It means that a soul in wrong belief stage having true mind, with common inclination, indulging in laughter, and indulgence, wishes to touch a person or thing, but fail.

ing to obtain such an opportunity, becomes agitated with anger, and is engaged in hurling a clod of earth with his hand, or in stamping the earth with his foot. This sort of thought inflow will be composed of 10 sub-causes. The same soul may engage itself in hurting water, fire, air, or a vegetable or a mobile soul Thus there will be six combinations of thonght-inflow of 10 sub-causes with reference to change of 6 embodiments separately. If the same soul is engaged in hurting any two of these six embodiments, there will be 15 combinations. These 15 combinations are with reference to the place of 11 sub-causes, viz (1) earth and water (2) earth and fire (3) earth and air (4) earth and vegetable (5) earth and mobile (6) water and fire (7) water and air (8) water and vegetable (9) water and mobile (10) fire and air (11) fire and vegatable (12) fire and mobile (13) air and vegetable (14) air and mobile (15) vegetable and mobile. If the same soul is engaged in hurting 3 out of 6 embodiments, there will be 20 combinations, with reference to place of 12 sub-causes as follows:—

(1) earth, water and fire (2) earth, water and air (3) earth, water and vegetable (4) earth, water and mobile (5) earth, fire and air (6) earth, fire and vegetable (7) earth fire and mobile (8) earth, air and vegetable (9) earth, air and mobile (10) earth, vegetable and mobile (11) water, fire and air (12) water, fire and vegetable (13) water, fire and mobile (14) water, air and vegetable, (15) water, air and mobile (16) water, vegetable and mobile (17) fire, air and vegetable (18) fire, air and mobile (19) fire, vegetable and mobile (20) air, vegetable and mobile. If the same soul is engaged in hurting 4 out of the 6 embodiments at a time, there will be 15 combinations, with reference to place of 13 sub-causes as follows.

(1) earth, water, fire and air, (2) earth, water, air and vegetable (3) earth, water, vegetable and mobile (4) earth, fire air and vegetable, (5) earth, fire, vegetable and mobile (6) earth, air, vegetable, and mobile (7) earth, fire, air and mobile (8) earth, water, fire and vegetable (9) earth, water, fire and mobile (10) earth, water, air and mobile (11) water, fire, air and vegetable (12) water, fire, air and mobile (13) water, air, vegetable and mobile (14), fire, air, vegetable and mobile (15) water, fire, vegetable and mobile.

If the same soul hurts 5 out of the six Embodiments at a time, there will be 6 combinations with reference to a place of 14 sub-causes, as below:—

(1) earth, water, fire, air and vegetable, (2) earth, water, fire, vegetable and mobile (3) earth, water, air, vegetable and mobile

(4) earth, fire, air, vegetable and mobile, (5) earth, water, fire, air and mobile (6) water, fire, air, vegetable and mobile. If the same soul hurts all the 6 embodiments, at a time, there will be only one combination with reference to a place of 15 sub-causes.

A soul in such a one-sided wrong belief stage while causing injury to one, two, three, four, five or 6 embodiments at a time will have:—

6	combinations	when causing	injury to	one	Embodiment.
15	"	"	"	two	"
20	"	"	"	three	"
15	"	"	"	four	"
6	"	"	"	five	"
1	"	"	"	six	"
63.	Combinations in all.				

In view of the five kinds of wrong-belief, we shall have 63×5=315 combinations. All these are due to the touch sense. In respect of all the 5 senses and the mind we shall have 315×6= 1890 combinations. Considering all the four passions, we will have 1890×4=7560 combinations. Having regard to all three-sex-inclinations, we shall have 7560×3=22680 combinations. Having in view the pair of laughter and sorrow, and indulgence and ennui, we shall have 22680×2=45360 combinations. Taking into consideration all the 10 vibrations possible here, we shall have 45360×10 = 4,53,600 combinations, when there is no operation of fear or disgust. In this way we can calculate other combinations of the other groups also.

अणरहिदसहिदकूडे बावत्तरिसय सयाण तेणउदी ।
सट्ठी धुवा हु मिच्छे भयदुगसंजोगजा अधुवा ॥ ७९६ ॥
अनरहितसहितकूटे द्वासप्ततिशतं शतानां त्रिनवतिः ।
षष्टिः ध्रुवा हि मिथ्ये भयद्विकसंयोगजा अध्रुवाः ॥ ७९६ ॥

796. (There are) seventy-two hundred, and ninety-three hundred and sixty, permanent (combinations, respectively) in the group of wrong belief (stage) without error-feeding passion, or) with it, and (there are) impermanent (combinations also) with reference to the two, fear (and disgust etc).

Commentary.

Combinations of those sub-causes which are always counted are known as permanent, and the others are called impermanent.

We shall here below represent:—

Wrong-Belief by		W.B.	Fear	by	F.
Senses	"	S.	Disgust	"	D.
Passions	"	P.	Vibrations	"	V.
Sex-Inclination	"	S. I.			

Pairs of Laughter-sorrow, and Indulgence-Ennnui by Prs.

I. In group of Wrong-belief, without error-feeding p-ssions, the permanent combinations will come to 5 Wrong-belief × 6 Senses × 4 passions × 3 Sex-inclinations × 2 pairs of Laugnter-Sorrow and Indulgence-Ennui × 10 Vibrations = 7200.

In its group with error-feeding passions there will be 5 wrong belief × 6 Senses × 4 Passions 3 Sex-inclinations × 2 Pairs as above × 13 vibrations = 9360 combinations. Adding them both we have 16560 permanent combinations. Each of them will be of 4 kinds (1) without Fear and Disgust, (2) and (3) with Fear or Disgust, and (4) with Fear and Disgust. With reference to the 6 embodiments each such combination will make up 63 combinations in different ways. Thus multiplying 16560 combinations with 4 and 63 we have 41,73, 120 combinations in Wrong belief stage.

II. Taking groups of the Downfall stage we have 6 S. × 4 P. × 3 S. I. × the 2 Pairs × 12 V. (omitting Fluid-mixed vibration) = 1728 permanent combinations. Adding 6 S. × 4 P. × 2 S. I. (without common sex) × 2 Pairs × 1 Fluid-mixed-vibration = 96, we have 1824 permanent combinations, in all Multiplying 1824 with 4×63 impermanent combinations as above, we have 4,59,648 combinations in the Downfall stage.

III. In the Mixed stage, we have 6 S. × 4 P. × 3 S. I. × 2 Pairs × 10 V=1440 Permanent combinations. Multiplying 1440 with 4×63 we have 3,62,880 combinations in Mixed stage.

IV. In the Vowless stage, we have 6 S × 4 P × 3 S. I. × 2 Pairs × 10 V (leaving Fluid-mixed, physical mixed, and karmic) vibrations = 1440. With reference to Karmic, and Fluid-mixed, as there is no female inclination, we will have 6 S × 4 P × 2 S. I. × 2 Pairs × 2 V=192; and with reference to Physical and Mixed as there is only one male inclination, we will have 6 S × 4 P × 1 S. I. × 2 Pairs × 1 V = 48. Thus total permanent combinations are 1440 + 192 + 48 = 1680. Multiplying 1680 with 4 × 63, as above, there are 4,23,360 combinations in the Vowless stage.

V. In Partial-vow stage we have 6 S × 4 P × 3 S. I. × 2 Pairs × 9 V = 1296 permanent combinations. Multiplying 1296 with 4 and 81

instead of 63 (as there is no injury to mobile, 32 combinations are not possible), we have 1,60,704 combinations.

VI. In Imperfect-vow stage we have 4 P × 3 S. I. × 2 Pairs × 9 V = 216. With reference to assimilative vibrations we have 4 P × 1 male inclination × 2 Pairs × 2 V = 16. Thus we have 216 + 16 = 232 permanent combinations As there is no injury to any embodiment, we have to multiply with 4 fear etc., thus there are 928 combinations in the sixth stage.

VII. In Perfect-vow stage there are 4 P × 3 S. I. × 2 Prs. × 9 V = 216 permanent combinations. Multiplying 216 with 4 impermanent combinations, we have 864 combinations in the 7th stage.

VIII. There are the same 864 combinations in the New Thought activity stage as in the 7th.

IX. There are no impermanent combinations in this the Advanced thought activity stage, and hereafter.

The Permanent combinations are:—

4 P × 3. S. I. × 9 V =	108
4 P × 2. S. I. × 9 V =	72
4 P × 1. S. I. × 9 V =	36
3 P × 1. S. I. × 9 V =	27
2 P × 1. S. I. × 9 V =	18
1 P × 1. S. I. × 9 V =	9
Altogether	270

In the Sanskrit Commentary, 36 Combinations of group No. 3 (4 P × 1. S. I. × 9 V) are not counted. If we include them also, the total combinations will be 270 + 36 = 306.

X. In the Slightest-delusion stage there are 1 P × 9 V = 9 permanent combinations.

XI. In the Subsided delusion, there are only 9 combinations.

XII. In the Delusionless stage, there are the same 9 combinations.

XIII. In the Vibratory omniscient stage, there are 7 combinations.

चउवीसट्ठारसयं तालं चोद्दस असीदि सोलसयं ।
छण्णउदी बारसयं बत्तीसं विसद सोल विसदं च ॥ ७९७ ॥
सोलस विसदं कमसो धुवगुणगारा अपुव्वकरणोत्ति ।
अधुवगुणिदे भंगा धुवभंगाणं ण भेदादो ॥ ७९८ ॥ जुम्मं ।

चतुर्विंशाष्टादशशतं चत्वारिंशच्चतुर्दशाशीतिः षोडशशतम् ।
नवषण्णवतिः द्वादशशतं द्वात्रिंशद्द्विशतं षोडश द्विशतं च ॥ ७९७ ॥
षोडश द्विशतं क्रमशो ध्रुवगुणकारा अपूर्वकरण इति ।
अध्रुवगुणिते भङ्गा ध्रुवभङ्गानां न भेदात् ॥ ७९८ ॥ युग्मम् ।

797-798. Permanent multiplying combinations (*Dhruva Gunâ-Kâra-Bhanga*), (from Downfall stage) to the New-thought-activity (stage are) respectively 1824, 1440, 1680, 1296, 232, 216, and 216. (They) being multiplied by impermanent ones (make up the total number of) combinations (till the 8th stage). (There are only) permanent combinations further on, without any other combinations.

Commentary.

As stated in verse 796, all the combinations in the 13 stages are as follows:—

Stages.	Permanent Combinations.	Impermanent Combinations.	Total Combinations.
I	16560 ×	4 × 63	41,73,120
II	1824 ×	4 × 63	4,59,648
III	1440 ×	4 × 63	3,62,880
IV	1660 ×	4 × 63	4,23,360
V	1296 ×	4 × 63	1,60,704
VI	232 ×	4	928
VII	216 ×	4	864
VIII	216 ×	4	864
IX	270	...	270
X	9	...	9
XI	9	...	9
XII	9	...	9
XIII	7	...	7
Total Inflow Combinations in the 13 stages.			55,82,672

We shall find in the above the description, the numerous thought-activities which cause Inflow of new Karmic matter and its Bondage. If we take into account strongest, stronger, and strong, or mildest, milder and mild degrees of fruition of passions, and minor passions, and also the different kinds of swit and weak vibrations etc., the number of thought-activities causing inflow will be a very large one indeed.

छप्पंचादेयंतं रूवुत्तरभाजिदे कमेण हदे ।
लद्धं मिच्छचउक्के देसे संजोगगुणगारा ॥ ७९९ ॥
षट्पञ्चाद्येकान्तं रूपोत्तरभाजिते क्रमेण हते ।
लब्धं मिथ्यचतुष्के देशे संयोगगुणकाराः ॥ ७९९ ॥

799. Combined multiplicants for wrong-belief (etc.,) four (stages), and for the Partial vow (stage) can be obtained by (spreading) six, five etc., (embodiments) till one, and then dividing them respectively by one, (two) etc., after multiplying (each to each.)

Commentary.

As has been stated in explanation to verse 796, there are 68 combinations with reference to injury to any one or more of the 6 embodiments till the 4th stage; and only 81 embodiment combinations in Partial vow stage as said in explanation to verse 796. This verse 799 describes the process of finding out the combined combinations. There are six embodiments, so they must be spread out and 1, 2, 8, 4, 5, 6, be gradually written below them. ($\frac{6}{1}$ $\frac{5}{2}$ $\frac{4}{3}$ $\frac{3}{4}$ $\frac{2}{5}$ $\frac{1}{6}$)

The Combinations in case of injury to one of the 6 embodiments are $\frac{6}{1} = 6$.

The Combinations in case of injury to two of the 6 embodiments are $\frac{6 \times 5}{1 \times 2} = 15$.

The Combinations in case of injury to three of the 6 embodiments are $\frac{6 \times 5 \times 4}{1 \times 2 \times 8} = 20$.

The Combinations in case of injury to four of the 6 embodiments are $\frac{6 \times 5 \times 4 \times 8}{1 \times 2 \times 8 \times 4} = 15$.

The Combinations in case of injury to five of the 6 embodiments are $\frac{6 \times 5 \times 4 \times 8 \times 2}{1 \times 2 \times 8 \times 4 \times 5} = 6$.

This Combinations in case of injury to six of the 6 embodiments are $\frac{6 \times 5 \times 4 \times 3 \times 2 \times 1}{1 \times 2 \times 3 \times 4 \times 5 \times 6} = 1$.

Thus the total number of combinations in case of injury to one or more of the 6 embodiments are $6 + 15 + 20 + 15 + 6 + 1 = 63$. They are possible from 1st to the 4th stage.

As to the 5th stage, leaving mobiles, we have 31 as follows :—

$$\frac{5}{1} + \frac{5 \times 4}{1 \times 2} + \frac{5 \times 4 \times 3}{1 \times 2 \times 3} + \frac{5 \times 4 \times 3 \times 2}{1 \times 2 \times 3 \times 4} + \frac{5 \times 4 \times 3 \times 2 \times 1}{1 \times 2 \times 3 \times 4 \times 5}$$

$$= 5 + 10 + 10 + 5 + 1 = 31.$$

पडिणीगमंतराए उवघादो तप्पदोसणिण्हवणे ।
आवरणदुगं भूयो बंधदि अच्चासणाएवि ॥ ८०० ॥

प्रत्यनीकमन्तराय उपघातस्तत्प्रदोषनिन्हवने ।
आवरणद्विकं भूयो बध्नाति अत्यासादनयापि ॥ ८०० ॥

800. Indiscipline (*Pratyanika*), hindrance (to knowledge) (*Antaráya*), contradicting (right knowledge), (*Upaghâta*), 'dis pleasure for the (true knowledge), (*Pradosha*), concealing (one's knowledge) (*Ninhava*), and also preventing (others from knowing the truth) (*Atyâsâdana*) strongly bind the two obscuring *i. e.*, (knowledge obscuring and Conation-obscuring Karmas.)

Commentary.

In order that the student may know clearly what are the main thought-activities which cause bondage of a particular Karma strongly, the author has taken up a discussion of the causes of bondage of the main Karmas. Although every moment, seven or eight classes of Karmas are bound in every soul, influenced by Passion, yet special causes produce an intensity in a particular Karma.

Knowledge-obscuring and Conation-obscuring Karmas are bound together through similar causes, which are discussed below in some detail.

(1) Indiscipline, not paying respect to the learned teachers, the true scriptures and their teachings.

(2) Causing hindrance to acquisition of knowledge by one-self or others, through various vicious ways.

(3) Contradicting true knowledge, by wrong and faulty argument.

(4) Showing displeasure on hearing of the true way to liberation, or feeling jealous of one who has rightly shewn the path.

(5) Concealing ones knowledge, with the object that no one may be able to learn thereby.

(6) Not allowing other learned men to express the truth.

These and other such causes produce Bondage of and Intensity in both the Obscuring Karmas.

भूदाणुकंपवदजोगजुंजिदो खंतिदाणगुरुभत्तो ।
बंधदि भूयो सादं विवरीयो बंधदे इदरं ॥ ८०१ ॥

भूतानुकम्पाव्रतयोगयुक्तः क्षान्तिदानगुरुभक्तः ।
बध्नाति भूयः सातं विपरीतो बध्नाति इतरत् ॥ ८०१ ॥

801. (A soul) endowed with compassion for all living beings, vowful, and engaged in meditation, possessed of forgiveness, charitable, and devoted to Preceptor, binds strongly the pleasure (feeling Karma); one reverse (to such noble thoughts) binds the other (Pain-feeling Karma.)

अरहंतसिद्धचेदियतवसुदगुरुधम्मसंघपडिणीगो ।
बंधदि दंसणमोहं अणंतसंसारिओ जेण ॥ ८०२ ॥

अर्हत्सिद्धचैत्यतपःश्रुतगुरुधर्मसंघप्रत्यनीकः ।
बध्नाति दर्शनमोहमनन्तसांसारिको येन ॥ ८०२ ॥

802. One averse to Arhat, the Worshipful, Siddha, the Perfect, (their) images, austerities, scriptures, preceptor, religion, and group of saints, binds Right-faith-obscuring Karma and thereby becomes a wanderer in mundane life for infinite time.

Commentary.

Jain Tirthankaras have preached that devotion to Arhat and Siddha, worship of images, in contemplative peaceful attitude, adoption of austerities, careful reading of the Jaina Scriptures, respect to the Jaina Preceptor Saint, following Jaina Doctrine, and veneration of a party of Saints, help in the acquisition of and adherence to the three gems-Right faith, Right knowledge, and Right conduct. One who shows disregard, apathy, or aversion to them is possessed of perverse knowledge and faith; and will bind Right-faith-obscuring Karma with strong fruition, which would result in interminable mundane wanderings.

तिव्वकसाओ बहुमोहपरिणदो रागदोससंतत्तो ।
बंधदि चरित्तमोहं दुविहंपि चरित्तगुणघादी ॥ ८०३ ॥

तीव्रकषायो बहुमोहपरिणतो रागद्वेषसंतप्तः ।
बध्नाति चारित्रमोहं द्विविधमपि चारित्रगुणघाती ॥ ८०३ ॥

803. (One) agitated with strong passions, affected with deep wrong-belief, afflicted with feelings of attachment and revulsion, binds both kinds of Right-conduct-preventing Karma (*i. e.*, passions and minor passions), which injure the attribute of Right conduct.

मिच्छो हु महारंभो णिस्सीलो तिव्वलोहसंजुत्तो ।
णिरयाउगं णिबंधइ पावमई रुद्दपरिणामी ॥ ८०४ ॥
मिथ्यो हि महारम्भो निःशीलः तीव्रलोभसंयुक्तः ।
निरयायुष्कं निबध्नाति पापमतिः रुद्रपरिणामी ॥ ८०४ ॥

804. Verily a Wrong believer with many engagements (causing injury), devoid of peaceful nature, possessed of strong greed, having a vicious understanding, and entertaining evil thoughts, binds the hellish age (Karma).

उम्मग्गदेसगो मग्गणासगो गूढहियय माइल्लो ।
सठसीलो य ससल्लो तिरियाउं बंधदे जीवो ॥ ८०५ ॥
उन्मार्गदेशको मार्गनाशको गूढहृदयो मायावी ।
शठशीलश्च सशल्यः तिर्यगायुष्कं बध्नाति जीवः ॥ ८०५ ॥

805. A soul which preaches wrong path, destroys the (true) path, conceals intentions, is deceitful, foolishly inclined, and is insincere, binds sub-human age (Karma).

पयडीए तणुकसाओ दाणरदी सीलसंजमविहीणो ।
मज्झिमगुणेहिं जुत्तो मणुवाउं बंधदे जीवो ॥ ८०६ ॥
प्रकृत्या तनुकषायो दानरतिः शीलसंयमविहीनः ।
मध्यमगुणैः युक्तो मानवायुष्कं बध्नाति जीवः ॥ ८०६ ॥

806. A soul possessed of mild passion by nature, devoted to charity, without Brahmcharya and control, and having medium kind of attributes, binds the human age (Karma).

अणुवदमहव्वदेहिं य बालतवाकामणिज्जराए य ।
देवाउगं णिबंधइ सम्माइट्ठी य जो जीवो ॥ ८०७ ॥

अणुव्रतमहाव्रतैश्च बालतपऽकामनिर्जरया च ।
देवायुष्कं निबध्नाति सम्यग्दृष्टिश्च यो जीवः ॥ ८०७ ॥

807. A right-believing soul, binds celestial age on account of (right belief), Partial vow or Full vows; (a wrong believing soul also will bind celestial age, on account of partial or full vows) or foolish austerities or peaceful sufferings.

मणवयणकायवक्को माइल्लो गारवेहिं पडिबद्धो ।
असुहं बंधदि णामं तप्पडिवक्खेहिं सुहणामं ॥ ८०८ ॥
मनोवचनकायवक्रो मायावी गारवैः प्रतिबद्धः ।
अशुभं बध्नाति नाम तत्प्रतिपक्षैः शुभनाम ॥ ८०८ ॥

808. One crooked in mind, speech, and body, or deceitful or puffed up with pride (of attainments), binds bad Body-making (Karma); (while one) with the opposite (qualifications binds) good Body-making (Karma).

अरहंतादिसु भत्तो सुत्तरुची पढणुमाणगुणपेही ।
बंधदि उच्चागोदं विवरीओ बंधदे इदरं ॥ ८०९ ॥
अर्हदादिषु भक्तः सूत्ररुचिः पठनानुमननगुणदर्शी ।
बध्नाति उच्चगोत्रं विपरीतो बध्नातीतरत् ॥ ८०९ ॥

809. One devoted to the worshipful Arhat etc., having taste for the scriptures, being a seeker after the qualifications of reading and thinking, binds High family (Karma); and one having the opposite (qualifications) binds the other (Low family Karma).

पाणवधादीसु रदो जिणपूजामोक्खमग्गविग्घयरो ।
अज्जेइ अंतरायं ण लहइ जं इच्छियं जेण ॥ ८१० ॥
प्राणवधादिषु रतो जिनपूजामोक्षमार्गविघ्नकरः ।
अर्जयति अन्तरायं न लभते यदीप्सितं येन ॥८१०॥

810. (One) engaged in such as hurting living beings, causing hindrance to worship of the conqueror, and in the path of liberation, binds Obstructive (Karma), on account of which he does not obtain his desired (objects).

CHAPTER VII.
THOUGHT ACTIVITIES.

The chief attribute of the Soul which distinguishes it from non-Soul is consciousness, an active state of knowledge. This knowledge, this consciousness, this thought-activity, reaches its fulness when a soul attains absolute purity, gets rid of all contact with matter. Then its thought-activity, its active condition of living, its Is-ness, consists in a quaternary of Infinities—Darshan, Jnana, Sukha, Veerya, and in its attribute of Soulness, Living Consciousness. Before attaining that sublime state, the thought-activities are influenced by ever varying numerous causes, conditions and circumstances in the form of Karmas. These are dealt with in their innumerable conditions, permutations and combinations in this chapter.

गोम्मटजिणिंदचंदं पणमिय गोम्मटपयत्थसंजुत्तं ।
गोम्मटसंगहविसयं भावगयं चूलियं वोच्छं ॥८११॥
गोम्मटजिनेन्द्रचन्द्रं प्रणम्य गोम्मटपदार्थसंयुक्तम् ।
गोम्मटसंग्रहविषयं भावगतां चूलिकां वक्ष्ये ॥८११॥

811. After bowing to Gommata Jinendra Chandra, I shall describe the appendix on thought-activities, which is a part of the contents of Gommatsara, and which comprises a description of proper topics.

जेहिं दु लक्खिज्जंते उवसमआदीसु जणिदभावेहिं ।
जीवा ते गुणसण्णा णिद्दिट्ठा सव्वदरसीहिं ॥८१२॥
यैस्तु लक्ष्यन्ते उपशमादिषु जनितभावैः ।
जीवास्ते गुणसंज्ञा निर्दिष्टाः सर्वदर्शिभिः ॥८१२॥

812. Such thought-activities as have arisen, owing to the subsidence, etc. (of Karmas), (and) by which souls are distinguished (from one another), have been said by the all-seeing to be thought-attribute (*Bhâvaguna*).

उवसम खइओ मिस्सो ओदयिओ पारिणामिओ भावो ।
भेदा दुग णव तत्तो दुगुणिगिवीसं तियं कमसो ॥८१३॥

औपशमिकः क्षायिको मिश्र औदयिकः पारिणामिको भावः ।
भेदा द्विकं नव ततो द्विगुणमेकविंशतिः त्रयः क्रमशः ॥८१३॥

813. The thought-activities (are five), Subsidential (*Aupashāmika*), Destructive (*Kshâyika*), Mixed, (*Mishra* or *Kshayopashamika*, destructive subsidential), Operative (*Audayika*), and Natural (*Pârinâmika*). (They) are sub-divided respectively, into two, nine, double of that (18), twenty-one and three.

Commentary.

Where there is no operation, but there is subsidence or dormant state of a particular Karma, the resulting thought-activity is called subsidential. The Karma is not in action, but it is in existence. It has subsided. To take an illustration. So long as chalk is held in suspension in its solution with water, the water is cloudy and opaque. The chalk has by its action, by its operation, affected the natural purity and transparency of water, and the water is called a solution. When the chalk settles down, the water regains its purity and transparency; but this condition is liable to be changed again, by a shaking. If however the water is poured or drained off into another vessel, or if it is evaporated and condensed into another vessel, it regains its purity and transparency permanently. Similarly if the Karma held in subsidence is destroyed, the resulting thought-activity of the soul is called Destructive thought-activity.

When there is non-existence of the totally-destructive molecules of the four *Ghatiya* Karmas, when the *Mohaniya* Karma in existence is held in subsidence, and the partially-destructive molecules of the other *Ghatiya* Karmas are in operation, the resulting thought-activity is called Mixed or Destructive-subsidental, *Mishra* or *Kshayopasahamika*.

When a Karma is in operation or in effect, the thought-activity is "Operative". The natural thought-activity is that which exists permanently with the soul in all conditions and circumstances.

It may well be noted that it is only Karmas of the Mohaniya group which subside, are held in subsidence, and with reference to which the term subsidental thought-activity is used. Karmas of other groups are either destroyed or are operative. Destructive-subsidence

occurs only in respect of the four *Desha-Ghatiya,*, the partially-destructive Karmas.

कम्मुवसमम्मि उवसमभावो खीणम्मि खइयभावो दु ।
उदयो जीवस्स गुणो खओवसमिओ हवे भावो ॥८१४॥
कर्मोपशमे उपशमभावः क्षीणे क्षायिकभावस्तु ।
उदयो जीवस्य गुणः क्षायोपशमिको भवेत् भावः ॥८१४॥

814. Subsidential-thought-activity (results) from the subsidence of Karmas; Destructive thought-activity, by their destruction. Destructive-subsidential thought-activity exists when there is (manifestation of the) attributes of the soul, as well as the operation (of Karmas).

कम्मुदयजकम्मिगुणो ओदयियो तत्थ होदि भावो दु ।
कारणणिरवेक्खभवो सभावियो होदि परिणामो ॥८१५॥
कर्मोदयजकर्मिगुण औदयिकस्तत्र भवति भावस्तु ।
कारणनिरपेक्षभवः स्वाभाविको भवति परिणामः ॥८१५॥

815. When the attributes of a mundane soul are affected by the operation of Karmas, the thought-activity is (called) Operative. The inherent thought-nature is (called) Natural, when it is not affected by any cause, (Subsidence, Destruction, Destruction-subsidence or Operation of Karmas).

उवसमभावो उवसमसम्मं चरणं च तारिसं खइओ ।
खाइय णाणं दंसण सम्म चरित्तं च दाणादी ॥८१६॥
उपशमभाव उपशमसम्यक्त्वं चरणं च तादृशः क्षायिकः ।
क्षायिकं ज्ञानं दर्शनं सम्यक्त्वं चारित्रं च दानादयः ॥८१६॥

816. Subsidential thought-activity (is of two kinds), Subsidential-Right-Belief, and (Subsidential) Right-Conduct. Similarly Destructive (is of 9 kinds), Destructive-knowledge, Destructive-conation, Right-belief, (Right) Conduct, and Charity etc., (i. e., charity, acquisition, enjoyment, re-enjoyment, and power).

Commentary.

Right-belief and Right-conduct resulting from the subsidence of Right-belief-preventing and Right conduct-preventing Karmas of the Mohiniya (deluding) Karmas group are called subsidential and the resulting thought-activity of the soul is also termed subsidential; and that resulting from their destruction is called Destructive-thought-activity. The latter is of seven other descriptions with reference to Conation, Knowledge, Charity, Acquisition, Enjoyment, Re-enjoyment and Power. This latter thought-activity begins at the eighth spiritual stage, and continues till liberation. Destructive-knowledge, preceded by Destructive-conation is omniscience resulting from the destruction of knowledge-obscuring Karma. Let us discuss in some detail the Charity and the other four Acquisitions of the Destructive kind. The charity by an omniscient is the spontaneous, effortless gift of peace and knowlege to all that lives. The Acquisition is the assimilation of infinitely auspicious Karmic molecules which keep up the physical body of the omniscient without any gross nourishment. The enjoyment is that of celestial-flower-showers, celestial-music and other miraculous paraphernalia in Samavasarana. The re-enjoyment is of the throne, the umbrella etc., provided by the celestials. Power is the infinite Might possessed by the Omniscient. These are called the five *Labdhies* (Acquisitions):—क्षायिक, दान, लाभ, भोग, उपभोग, वीर्य

खाओवसमियभावो चउणाण तिदंसण तिअण्णाणं ।
दाणादिपंच वेदगसरागचारित्तदेसजमं ॥८१७॥

क्षायोपशमिकभावः चतुर्ज्ञानं त्रिदर्शनं त्र्यज्ञानम् ।
दानादिपञ्च वेदकसरागचारित्रदेशयमम् ॥८१७॥

817. Destructive-subsidential thought-activity (is of 18 kinds)—Right-knowledge of four (descriptions, sensitive, scriptural, visual, mental), three (kinds of) conation (ocular, non-ocular, visual), Wrong knowledge of three (descriptions, sensitive, scriptural, visual), (the group of) five, charity etc., (as above), Destructive-subsidential-right belief, (right) Conduct (affected) with attachment, and Partial control.

ओदयिया पुण भावा गदिलिंगकसाय तह य मिच्छत्तं ।
लेस्सासिद्धासंजमअण्णाणं होंति इगिवीसं ॥८१८॥
औदयिकाः पुनः भावा गतिलिङ्गकषायास्तथा च मिथ्यात्वम् ।
लेश्यासिद्धासंयमाज्ञानं भवन्ति एकविंशतिः ॥८१८॥

818. Operative thought-activities are twenty-one, (having regard to), the (four) conditions of existence, (the three) sex-inclinations, (the four) passions, wrong-belief, (the six) thought-paints, non-liberatedness, non-control and ignorance.

जीवत्तं भव्वत्तमभव्वत्तादी हवंति परिणामा ।
इदि मूलुत्तरभावा भंगवियप्पे बहू जाणे ॥८१९॥
जीवत्वं भव्यत्वमभव्यत्वाद्यो भवन्ति परिणामाः ।
इति मूलोत्तरभावा भङ्गविकल्पे बहवो जानीहि ॥८१९॥

819. Natural thought-activities are soulness, liberableness, and non-liberableness. These (53 are) the sub-divisions of the thought-activities. Note that these sub-divisions are many with reference to their combinations.

ओघादेसे संभवभावं मूलुत्तरं ठवेदूण ।
पत्तेये अविरुद्धे परसयजोगेवि भंगा हु ॥८२०॥
ओघादेशे संभवभावं मूलोत्तरं स्थापयित्वा ।
प्रत्येके अविरुद्धे परस्वकयोगेपि भङ्गा हि ॥८२०॥

820. We have fixed the possible thought-activities and their sub-divisions in the stages and soul quests. (There are) again (Divisions and) combinations (called) Prayeka, Para-samyoga and Sva-Samyoga.

Commentary.

The five thought-activities and their 53 sub-divisions may form combinations, Bhangas, in three ways, Pratyeka, Para-Samyoga and Sva-Samyoga.

Separate consideration of the thought-activities and of the groups of sub-divisions, at a time, is called Pratyeka. Para-Samyoga com-

bination means the combination of a sub-division of one kind of thought with another of a different kind of thought at an instant e.g., the simultaneous existence of sub-divisions of operative and subsidential kinds. Sva-Samyoga combinations occur where sub-divisions of one kind of thought exist, along with other sub-divisions of the same thought, at an instant, *e.g.* one kind of operative thought existing along with another kind of operative thought.

Let us first discuss the five thought-activities occuring in the 14 Spiritual stages.

The first three stages have only 3, the Operative, the Destructive-subsidential and the Natural. The next 8 stages from the 4th to 11th have all the five thoughts. The 12th stage has only 4, leaving out the Subsidential. The 13th and 14th stages have 3, the Operative, the Destructive and the Natural. The liberated souls have 2, Destructive and Natural.

To discuss the existence of the 53 sub-divisions in the 14 Spiritual stages.

1. **Wrong-belief Stage.** All the 21 Operative thought-activities, 10 out of the 18 Destructive-subsidential., *i. e.*, 3 kinds of Wrong knowledge, the two conations, ocular and non-ocular, and five acquisitions, charity etc., and the 3 kinds of Natural thought-activities. Thus 34 out of 53 may be found in this stage.

II. **Downfall Stage.** The 20 Operative ones, *viz.*, all except Wrong-belief, the 10 Destructive-subsidential, as in the first stage, and the 2 Natural, liberableness and soulness may exist here. Non-liberableness does not exist beyond the wrong belief stage. The total is 32.

III. **Mixed Stage.** 20 Operative, as in the 2nd, 11 Destructive-subsidential *i. e.*, 3 kinds of knowledge, 3 conations and 5 acquisitions; and the two natural, as in the 2nd. 33 in all are possible.

IV. **Vowless Stage.** 20 Operative as in the 2nd; 12 Destructive-subsidential, the above 11 and Right-belief; Subsidential-right-belief, Destructive-right-belief and 2 natural as in the 2nd. 36 in all.

V. **Partial Vow Stage.** 14 Operative *i. e.*, human and sub-human condition, four passions, 3 sex-inclinations, 3 good thought-paints, non-liberatedness, ignorance; 13 Destructive-subsidential *i. e.*, 12 as above

and Partial-control; Subsidential-right-belief, Destructive-right- belief and the 2 Natural. 31 in all.

VI & VII. Imperfect and Perfect Vow Stage. Of the 31 enumerated in the 5th stage, deduct sub-human condition and Partial control, and add Mental knowledge and Destructive-subsidential conduct. Thus 31 in all.

VIII & IX. New and advanced-thought-activity Stages. Of the 31 in stage, V, deduct yellow and pink thought-paint, Destructive-subsidential-right-belief, and right-conduct; and add Subsidential-conduct and Destructive conduct. Thus there are 29 in all.

X. Slightest delusion. Of the above 29, deduct 3 passions, anger, pride and deceit, and 3 sex-inclinations. Thus 23 in all.

XI. Subsided Delusion. Deduct greed and Destructive-conduct from the above 23. Thus there are 21 in all.

XII. Delusionness. From the above-said 21, deduct Subsidential-belief and Subsidential-conduct and add Destructive conduct. Thus 20 in all are possible.

XIII. Vibrating Omniscient. There exist only Operative-human condition, white-thought-paint and non-liberatedness; all the 9 Destructive and the 2 Natural. Thus there are 14.

XIV. Non-Vibrating Omniscient. Deduct white-paint from the above 14, and only 13 remain in this stage. In the liberated soul, there are the 4 Destructive, the quaternary of belief, knowledge, conation and power, and 1 natural *i.e.*, soulness. There are only 5.

The Chart below shows Existence of thought-activities during 14 stages.

Stages.	Operative.	Destructive subsidential.	Natural.	Subsidential.	Destructive.	Total of Kinds.	Total of their Subdivisons.
I	21	10	3	0	0	3	34
II	20	10	2	0	0	3	32
III	20	11	2	0	0	3	33
IV	20	12	2	1	1	5	36
V	14	13	2	1	1	5	31
VI	13	14	2	1	1	5	31
VII	13	14	2	1	1	5	31
VIII	11	12	2	2	2	5	29
IX	11	12	2	2	2	5	29
X	5	12	2	2	2	5	23
XI	4	12	2	2	1	5	21
XII	4	12	2	0	2	4	20
XIII	3	0	2	0	9	3	14
XIV	2	0	2	0	9	3	13
Liberated Soul.	0	0	1	0	4	2	5

The above discussion is with reference to various souls at various times. The next question is how many thoughts may be found in a soul in one instant ?

During each of the first three stages, the 3 main thought activities are, Operative, Mixed and Natural. As regards Divisions, there will be 3, when they occur separately. When two occur together, the combinations will be 3 again, *viz.*, (1) Operative-mixed (2) Operative-Natural (3) Mixed-Natural. There will be only one combination when the three exist simultaneously. These are called Para-Samyoga combinations. The Sva-Samyoga combinations will be 3, Operative-operative, Mixed mixed, Natural-natural. There are thus 10 combinations, altogether, in each of the first 3 stages.

Stages from 4th to 7th, have all the 5 thought-activities. Applying the rule laid down in Verse 799, the number of combinations when each occur separately is 5. When 2 occur at a time they will be 5×4÷1×2=10. Deducting the impossible Subsidential-destructive-combination of two, only 9 are possible.

When 3 occur at a time, they will be 5×4×3÷1×2×3=10 (1) Subsidential-destructive-operative (2) Subsidential-destructive-mixed (3) Subsi-dential-destructive-natural, cannot however co-exist here. 7 only are therefore possible.

When 4 exist simultaneously, they will be 5×4×3×2÷1×2×3×4=5. Subsidential-destructive-operative-mixed, subsidential-destructive-mixed-natural, subsidential-destructive-operative-natural, cannot exist at one time. Only 2 are therefore possible.

The Sva-Samyoga combinations will be 3:

Mixed-mixed, Operative-operative, Natural-natural. Subsidential-belief and subsidential-belief, or destructive-belief and destructive-belief, are identical, with each other, and hence left out of calculation, do not exist together. In the four stages from 4th to 7th. thus, there are 5+9+7+2+3=26 combinations, possible.

During 4 stages of Subsidential ladder, from the 8th to 11th, all the 5 main thought-activities are present.

Their combinations will be 5 Pratyeka, and 5×4÷1×2+5×4×3÷1×2×3+5×4×3×2÷1×2×3×4+5×4×3×2×1÷1×2×3 × 4×5 = 10+10+5+1=26. Para-Samyoga-Combinations.

The Sva-Samyoga combinations will be 4, i. e., Operative-operative, Subsidential-subsidential, Mixed-mixed, Natural-natural., Destructive-destructive is not possible, because only the destructive-belief exists here, and no other Destructive thought is possible. Thus there are altogether 5+26+4 = 35 combinations in each of the stages of the Subsidential ladder.

Duriug 4 Destructive-ladder of the 8th, 9th, 10th and 12th stages, only the 4 main thought-activities exist The Subsidential does not. Their combinations are 4 Pratyeka, and 4×3 + 1×2+4×3×2 + 1×2×3+ 4×3× ×1 + 1×2×3×4=6+4+1=11 Para-Samyoga.

The Sava-Samyoga combinations are 4 and the total 4+11+4=19.

In the 13th and 14th stages operative, destructive and natural only exist. The Pratyeka Divisions are 3. Para-Samyoga combinations are 3×2×1 + 1×2×3+3×2 + 1×2=4 Sva-Samyoga combinations are 3. Thus there are 3+4+3=10 combinations, altogether, in each of these stages.

Liberated soul have 2, the Destructive and the Natural. Pratyeka are 2, Para-Samyoga 1, and Sava-Samyoga are 2; altogether 5 combinations.

मिच्छातिये तिचउक्के दोसुवि सिद्धेवि मूलभावा हु ।
तिग पण पणगं चउरो तिग दोण्णि य संभवा होंति ॥८२१॥
मिथ्यत्रये त्रिचतुष्के द्वयोरपि सिद्धेऽपि मूलभावा हि ।
त्रिकं पञ्च पञ्चकं चत्वारः त्रिकं द्वौ च संभवा भवन्ति ॥८२१॥

821. There, are, respectively, possible three, five, four, three and two, main thoughts in three (stages) from wrong belief, in three quaternaries (i. e., the 4 stages from the 4th, the 4 stages of the Subsidential ladder, and the 4 stages of the Destructive ladder), in the two (Vibratory and non-Vibratory) and in the liberated souls.

तत्थेव मूलभंगा दसछव्वीसं कमेण पणतीसं ।
उगुवीसं दस पणगं ठाणं पडि उत्तरं वोच्छं ॥८२२॥
तत्रैव मूलभङ्गा दश षड्विंशं क्रमेण पञ्चत्रिंशत् ।
एकोनविंशं दश पञ्चकं स्थानं प्रति उत्तरं वक्ष्यामि ॥८२२॥

822. The combinations of the main (thoughts in the respective order of the stages as just above stated are) ten, twenty-six. thirty-five, ninteen, ten and five. I shall (proceed to) speak of (the combinations of) the sub-(thoughts) with reference to stages.

The Chart below shows the main thoughts and their combinations in 14 stages.

Stages.	Main Natures.	Combinations.
I	Operative, Mixed, Natural	10
II	Operative, Mixed, Natural.	10
III	Operative, Mixed, Natural.	10
IV	All five	26
V	All five.	26
VI	All five.	26
VII	All five.	26
VIII Subsidential	All five.	35
VIII Destructive	4 without subsidential.	19
IX. Subsidential	All five.	35
IX Destructive	4 wihout subsidentail.	19
X Subsidential	All five.	35
X Destructive	4 without subsidentail	19
XI Subsidential	All five.	35
XII Destructive	4 without subsidential.	19
XIII	Operative, Destructive, Natural.	10
XIV	Operative, Destructive, Natural.	10
Liberated.	Destructive, Natural.	5

उत्तरभंगा दुविहा ठाणगया पदगयात्ति पढमम्मि ।
सगजोगेण य भंगाणयणं णत्थित्ति णिद्दिट्ठं ॥८२३॥

उत्तरभङ्गा द्विविधाः स्थानगताः पदगता इति प्रथमे ।
स्वकयोगेन च भङ्गानयनं नास्तीति निर्दिष्टम् ॥८२३॥

823. Combinations of sub-(thoughts are) of two kinds. Sthanagata, and Padagata. In the first, there is no Sav-Samyoga combination. This is the rule.

Commentary.

The simultaneous grouping of several thoughts in a soul is called Sthâna; and such a group is called sthanagata group. A group of those of one kind, is called Padagata.

Sub-thoughts are altogether 53. They have 2 kinds of combination. Sthânagata covers all the sub-thoughts which are possible in a soul in one instant. The other Padagata comprises sub-divisions of one kind found in a soul in one instant.

मिच्छदुगे मिस्सतिये पमत्तसत्ते य मिस्सठाणाणि ।
तिग दुग चउरो एक्कं ठाणं सव्वत्थ ओदयियं ॥८२४॥
मिथ्याद्विके मिश्रत्रये प्रमत्तसप्तके च मिश्रस्थानानि ।
त्रिकं द्विकं चत्वारि एकं स्थानं सर्वत्र औदयिकम् ॥८२४॥

824. Groups of Mixed (thoughts), (are) three in (each) of the two, Wrong-belief (and Downfall stages), two in (each of) the three, (Mixed, Vowless and Partial-Vow stages), and four in (each of) the seven, the Imperfect vow (etc.,). Operative (thought has only) one group in all (the 14 stages).

तत्थावरणजभावा पणछस्सत्तेव दाणपंचेव ।
अयदचउक्के वेदगसम्मं देसम्मि देसजमं ॥८२५॥
तत्रावरणजभावाः पञ्चषट्सप्तैव दानपञ्चैव ।
अयतचतुष्के वेदकसम्यं देशे देशयमम् ॥८२५॥

825. Obscuring (sub)-thoughts are five (in the first two), six (in the next three), and seven only (in the next seven stages); the five, charity etc., (in all stages from 1st to 12th). Destructive-subsidential Right-belief (is found) in the four, Vowless (etc., stages) Partial control in the Partial-vow (stage).

रागजमं तु पमत्ते इदरे मिच्छादिजेट्ठठाणाणि ।
वेभंगेण विहीणं चक्खुविहीणं च मिच्छदुगे ॥८२६॥
रागयमं तु प्रमत्ते इतरस्मिन् मिथ्यादिज्येष्ठस्थानानि ।
वैभङ्गेन विहीनं चक्षुर्विहीनं च मिथ्याद्विके ॥८२६॥

826. Control-with-attachment (is found) in the Imperfect and in the other (Perfect-vow). The maximum groups (of Mixed sub-thoughts) in Wrong-belief etc., (12 stages, are thus composed of respectively 10, 10, 11, 12, 13, 14, 14, 12, 12, 12, 12 and 12 sub-thoughts). (There are three groups) in (each of) the two, wrong-belief (and downfall stages, groups of 10, and of 9) leaving out Wrong-visual-knowledge, (and of 8) leaving out ocu lar conation also.

अवधिदुगेण विहीणं मिस्सतिए होदि अण्णठाणं तु ।
मणणाणेणवधिदुगेणुभयेणूणं तदो अण्णे ॥८२७॥

अवधिद्विकेन विहीनं मिश्रत्रये भवति अन्यस्थानं तु ।
मनोज्ञानेनावधिद्विकेनोभयेनोनं ततः अन्यानि ॥८२७॥

827. (There are two groups) in each of the three Mixed (etc., stages); (the aforesaid group of 11) and there is the another group (of 9) leaving out the two visual (Knowledge and Conation) (the said group of 12 and another of 10 leaving the same two in the Vowless stage), (the said group of 13 and another of 11, leaving the same two in the Partial-vow-stage) Further on (there are) other (groups in each of the 6th and 7th stages, that of 14, that of 13) without Mental knowledge, (of 12) without the Visual pair and (of 11) without both (Mental knowledge and Visual pair). (Each of the stages 8 to 12 has 4 groups, those of 12, 11, 10 and 9 omitting the sub-thoughts just stated).

Commentary.

There are altogether 18 sub-thought activities of the Mixed main kind. The 3 kinds of wrong knowledge, and the 2 kinds of conation, ocular and non-ocular are found in the first two stages. 3 kinds of right knowledge, and 3 kinds of conation, ocular, non-ocular and visual are found in the 3rd, 4th and 5th stages. 4 kinds of right knowledge and the above 3 conations are found in stages from 6th to 12th. Destructive-subsidential-right-belief is found in the 4th to 7th stages. Partial control is in the partial-vow-stage only. Control-with-attachment or Destructive-subsidential-control exists in the 6th and 7th stages. There are no Mixed thoughts beyond the 12th.

To find out the total number of thoughts in each stage upto the 12th. We have maximum groups (Jyeshtha Sthâna) of 10 thoughts in each of the first 2 stages consisting of 3 kinds of wrong knowledge, 2 conations and the five, charity etc. As a soul in these two stages may not possess wrong-visual-knowledge or wrong-visual-knowledge and ocular conation, there will be 2 more groups, one of 9 and one of 8. Thus there are 3 groups of 10, 9 and 8, sub-thoughts in each of the first two stages.

The Mixed stage has a maximum group of 11, composed of 3 kinds of knowledge, 3 conations, and five charity etc. As visual knowledge and visual conation may not be found in all the souls, there will be another group of 9. Thus there are 2 groups of 11 and 9 in the 3rd stage.

The Vowless stage has a maximum group of 12, composed of 3 kinds of knowledge, 3 Conations, 1 Destructive-subsidential-right-belief and 5 Charity etc. As one may not have visual knowledge and visual conation, there will be another group of only 10. There are thus 2 groups of 12 and 10 in the 4th stage.

The Partial-vow-stage has a maximum group of 13, composed of the above-said 12, and of partial-control. As a soul may not have visual knowledge and visual conation, there will be another group of 11. Thus there are 2 groups of 13, 11 in the 5th stage.

The 6th and 7th stages have maximum groups of 14, composed of the aforesaid 13, and control-with-attachment. As a saint may not possess mental knowledge, or visual-conation and visual knowledge, or all the three, there will be other groups of 13, 12 and 11 also.

Each of the stages from 8th to 12th has a maximum group of 12, composed of 4 kinds of knowledge, 3 conations and 5, charity etc. As a saint may not have mental knowledge, or visual knowledge and conation, or all the three, there will be other groups of 11, 10, and 9 also. Thus there are 4 groups in each of the stages from 8th to 12th

The following table shows the number of groups of Mixed sub-thought activities during the first 12 stages. Here K=Knowledge ; W. K.=Wrong Knowledge ; C.=Conation ; O. C.=Ocular Conation ; Ch.=Charity etc., the five detailed in Verse 818 ; V. K.=Visual Knowledge ; V. C.=Visual Conation , M. K.=Mental Knowledge ; V. 2=Visual Knowledge and Visual Conation ; D. S=Destructive, Subsidential.

Stages.	Groups.	Their Description.			
		I	II	III	IV
I	8 of 10, 9 and 8	8 W.K. +2 C+ 5 Ch=10	10—V. K=9	9—O-C=8	
II	„	„	„	„	
III	2 of 11 & 9	8 K+3 C+5 Ch =11	11—V-2=9		
IV	2 of 12 & 10	8 K+8 C+5 Ch +D. S. belief =12	12—V-2=10		
V	2 of 13 & 11	The above 12+ partial vow =13	13—V-2=11		
VI	4 of 14, 15, 12 & 11	The above 13+ control with attachment=14	14—M.K=13	14—V-2=12	14-M.K—V.2=11
VII	4 of 14, 13, 12 & 11	„	„	„	„
VIII	4 of 12, 11, 10 & 9	4 K+3 C+5 Ch =12	12—M. K. =11	12—V-2=10	12—M K. —V2=9
IX	„	„	„	„	„
X	„	„	„	„	„
XI	„	„	„	„	„
XII	„	„	„	„	„

There are 21 sub-thoughts of the Operative kind Let u consider how many of them can be found in a soul at a time during the 14 spiritual stages.

Stage I. Eight sub-thoughts are possible here, *viz*., one of the four conditions of existence, one of the three inclinations one of the four passions, one of the six thought-paints, wrong-belief, non-liberatedness, ignorance and non-control.

II, III, IV. Here wrong-belief is not operative. Only 7 sub-thoughts are found.

V to IX. With sex-inclination. Only 6 sub-thoughts are possible. Non-control does not exist.

IX and X. In the 9th without sex-inclination and in the 10th there are 5 sub-thoughts. Sex-inclination has been got over.

XI & XII. There are no passions. Only 4 thoughts are possible *i. e.*, human condition, white thought-paint, non-liberatedness, ignorance.

XIII. Ignorance is removed, only 3 exist.

XIV. Thought paint is removed. Only 2 are possible, which are done away with, when liberatedness is acquired.

Chart showing the number of Operative sub-thoughts in the 14 stages.

Stages.	I	II	III	IV	V	VI	VII	VIII	IX with sex
Thoughts.	8	7	7	7	6	6	6	6	6

Stages.	IX without sex	X	XI	XII	XIII	XIV	Liberated
Thoughts.	5	5	4	4	3	2	0

लिंगकसाया लेस्सा संगुणिदा चदुगदीसु अविरुद्धा ।
बारस बावत्तरियं तत्तियमेत्तं च अडदालं ॥८२८॥
लिङ्गकषाया लेश्याः संगुणिता चतुर्गतिषु अविरुद्धाः ।
द्वादश द्वासप्ततिः तावन्मात्रं च अष्टचत्वारिंशत् ॥८२८॥

828. Possible (combinations of operative sub-thoughts are found) with reference to the four conditions of life, (respectively), twelve (in hellish), seventy-two (in sub-human), the same (in human), and forty-eight (in celestial) by multiplying (the possible) inclinations, passions and thought-paints.

Commentary.

Hellish beings have only the common-sex, 4 passions, and 3 bad-thoughts-paints. There are 1×4×3=12 combinations. Sub-humans and humans have all the 3 sexes, 4 passions, and 6 thought-paints. There are 3×4×6=72 combinations of these. The celestials have

male and female sex, 4 passions, and 6 thought-paints (including the 3 bad ones, which are possible in non-developable condition of the three, residentials, peripatetics and stellars). There are 2×4×6=48 combinations of these.

12+72++72+48=204 combinations are thus possible in each of the Wrong-belief and Downfall stages.

णवरि विसेसं जाणे सुर मिस्से अविरदे य सुहलेस्सा ।
चदुवीस तत्थ भंगा असहायपरक्कमुद्दिट्ठा ॥८२९॥
नवरि विशेषं जानीहि सुरे मिश्रे अविरते च शुभलेश्याः ।
चतुर्विंशं तत्र भङ्गा असहायपराक्रमोद्दिष्टाः ॥८२९॥

829. It should, however, be known that there are exceptions in the Mixed and Vowless stages, and in the celestials, on account of good thought-paints. Therefore only twenty-four combinations have been described there by (Mahavira) possessed of unassisted might.

Commentary.

During the 3rd and 4th stages also, as stated above, hellish beings have 12, sub-humans and humans, each, have 72 combinations. The celestials, however, have 2 sexes, ×4 passions ×3 good thought paints=24 combinations only. The 3 Bad thought-paints do not operate there. There are 12+72+72+24=180 combinations.

During the 5th stage, sub-humans and humans have, each, 3 sex-inclinations ×4 passions ×3 good thought paints=36 combinations. There are 36+36=72 combinations.

In the 6th and 7th stages, saints, have 3 sex-inclinations ×4 passions ×3 good thought paints=36 combinations.

In the 8th and 9th stage with sex-inclinations, saints have 3 sex-inclinations ×4 passions ×1 white thought paint=12 combinations.

In the 9th stage without sex-inclination, we have 4 passions ×1 white thought paint=4 combinations.

In the 9th, without anger, saints have 3 passions ×1 white thought-paint=3 combinations.

In the 9th, without anger and pride, there are 2 passions ×1 white thought paint=2 combinations.

In the 9th, without anger, pride and deceit; there is one passion and one white thought paint and therefore one combination

In the 10th there is the slightest greed and white thought paint and one combination.

In each of the 11th, 12th and 13th there is only one combination with reference to white thought paint.

In the 14th, human condition only is left in operation.

चक्खूण मिच्छसासणसम्मा तेरिच्छगा हवंति सदा ।
चारिकसायतिलेस्साणब्भासे तत्थ भंगा हु ॥८३०॥
चक्षुर्न मिथ्यसासनसम्यञ्चः तैराश्चिका भवन्ति सदा ।
चतुःकषायत्रिलेश्यानामभ्यासे तत्र भङ्गा हि ॥८३०॥

830. Beings without ocular (conation) are always sub-human either with wrong (knowledge) or with Downfall belief. There the combinations (are 12 obtained) by multiplying four passions and 3 bad thought-paints.

Commentary.

1-to-3-sensed sub-humans do not possess the sense of sight. They are without ocular conation. They have common inclination ×4 passions ×3 bad thought paints=12 combinations in each of the Wrong belief and Downfall stages.

खाइयअविरदसम्मे चउ सोल विहत्तरी य बारं च ।
तद्देसो मणुसेव य छत्तीसा तब्भवा भंगा ॥८३१॥
क्षायिकाविरतसम्ये चत्वारः षोडश द्वासप्ततिश्च द्वादश च ।
तद्देशो मनुष्य एव च षट्त्रिंशत् तद्भवा भङ्गाः ॥८३१॥

831. In Vowless-Destructive-Right-Belief (there are respectively) four, sixteen, seventy-two, and twelve combinations (in the four conditions, hellish etc.) in Partial (Vow stage) peculiar to humans only, thirty-six such (combinations are) possible.

Commentary.

A person in the Vowless-Destructive-Right-Belief stage, and in hellish condition, has, in the first hell, common inclination ×4

passions ×1 grey thought-paint=4 possible combinations. In sub-human condition he has male inclination × four passion × four thought paints, (omitting black and blue)=16 combinations. In human condition he has 3 sex-inclinations ×4 passions ×6 thought-paints=72 combinations.

Males with any of the 3 sex-inclinations can have Destructive right-belief; so 3 inclinations are here counted.

In celestial condition he has male inclination ×4 passions ×3 good thought-paints=12 combinations. Thus, there are 4+16+72+12 =104 combinations in Vowless stage with Destructive right belief.

In Partial-vow-stage, only humans, possess Destructive-right-belief. They will have 3 sex-inclinations ×4 passions ×3 good paints =36 combinations.

परिणामो दुट्ठाणो मिच्छे सेसेसु एक्कठाणो दु ।
सम्मे अण्णं सम्मं चारित्ते णत्थि चारित्तं ॥८३२ ॥
परिणामो द्विस्थानो मिथ्ये शेषेषु एकस्थानस्तु ।
सम्ये अन्यत्सम्यं चारित्रे नास्ति चारित्रम् ॥८३२॥

832. (There are) two groups of Natural-thought-activity in (a soul in) Wrong-belief, and only one in the other (stages). (One kind of) right belief; can not co-exist with another kind of right-belief; (neither) one (kind of) right conduct with (another kind of) right conduct.

Commentary.

There are 3 natural sub-thought-activities in the wrong belief stage, soulness, liberableness and non-liberableness. They can form 2 groups (1) soulness and liberableness (2) soulness and non-liberableness. In the other 13 stages there is only one group, soulness and liberableness.

मिच्छदुगयदचउक्के अट्ठट्ठाणेण खयियठाणेण ।
जुद परजोगजभंगा पुध आणिय मेलिदव्वा दु ॥८३३॥
मिथ्याद्विकायतचतुष्के अष्टस्थानेन क्षायिकस्थानेन ।
युतं परयोगजभङ्गा पृथगानीय मेलयितव्या हि ॥८३३॥

833. To the (combinations of the) eight groups in the pair of Wrong-belief (and Downfall stages) and in the quaternary of Vowless (and the next 3 stages) of the Destructive (Right-belief) kind, Para-Samyoga combinations after being separately calculated should be added.

उदयेणक्खे चढिदे गुणगारा एव होंति सव्वत्थ ।
अवसेसभावठाणेणक्खे संचारिदे खेवा ॥८३४॥
उदयेनाक्षे चटिते गुणकारा एव भवन्ति सर्वत्र ।
अवशेषभावस्थानेनाक्षे संचारिते क्षेपाः ॥८३४॥

834. In combinations with operative sub-thoughts, the groups are multiplied. Among the remaining thought (combinations), they are added.

Commentary.

From the data given in Verses 827 to 834, let us work out the possible number of combinations of Sub-thoughts in Spiritual stages.

I. In the first, the Wrong-belief stage, in all the four conditions of existence, in beings with ocular conation we have 1844 combinations. Let us work this out in detail. In this stage there are only 3 main thought-activities working—Mixed, Operative and Natural. Subsidential and Destructive do not exist here. As stated in Commentary to Verse 827, there are 2 groups of 10 and 9 sub-thoughts in the Mixed; and of 8 in the Operative. There are 2 groups in the Natural vide Verse 832. Let us place these facts in the tabular form as below:—

Main Thoughts.	Mixed.		Operative.	Natural.	
Number of sub-thoughts in Groups.	A	B	C	D	E
	10	9	8	2	2

The eight Operative sub-thoughts combine in 284 groups in the four conditions of existence Verse 828 (p. 337.). C thoughts will form

9 combinations C, AC, BC, DC, EC+ACD, BCD, ACE, BCE. Combinations of A. B. D. E. will be 8, we have A, B, D, E, AD, AE, BD, BE. Multiplying 204 by 9 and adding 8, we have 204×9+8=1836 +8=1844 combinations.

In case of beings without ocular conation there will be only one group of 8 sub-thoughts of the Mixed description; and therefore only 4 groups, of the three Thoughts as below:—

Thoughts.	Mixed.	Operative.	Natural.
Number of sub-thoughts in Groups.	F	C	D E
	8	8	2 2

The combinations of Operative sub-thoughts here are only 12, vide Verse 830, p. 333. The Combinations of Mixed F, with Coperative, are FC, FCD, FCE. Multiplying 12 by 3 and adding FD, FE, F, we have 12×3+3=39 Combinations.

Adding these to 1844, we have 1844+39=1883 Combinations in all, in Wrong-belief stage.

Let us consider this again, in greater detail,

There are 12 combinations of Operative thoughts in hellish condition of existence, vide Verse 828. In wrong belief stage, 8 out of 21 thoughts will operate at a time, *viz.*, 1 out of 4 conditions, 1 of the 3 sex-inclinations, one of the 4 passions, 1 of the 8 bad-thought-paints, wrong-belief, non-libreation, ignorance, non-control vide verse 827. Each of the above 12 possible combinations will be composed of 8 sub-thoughts at a time.

In hellish condition, common-sex-inclination, wrong-belief, non-liberation, non-control, and ignorance are common to all beings. The variations are in respect of 4 passions, and the 3 bad thought-paints. Thus the possible combinations of the 8 sub-thoughts of the operative kind are 12

Combinations with group of 10 Mixed thoughts ...	12
Combinations with group of 9 Mixed thoughts ...	12
Combinations with the 2 groups of Natural thoughts ...	24
Combinations with the 2 groups of Mixed thoughts and the 2 groups of Natural thoughts	48
The total combinations will be 12×9= ...	108

In the sub-human condition the combinations will be 72×9=	648
In the human condition, the same vide, Verse 828 ...	648
In celestial condition 48×9=	432
	1836
Add the single 2 groups of mixed, 2 of Natural, and the 4 combined groups of Mixed and Natural in all ...	8
And add the 89 combinations with reference to sub-humans without ocular conation	89
The total Combinations are	1888

II. *Downfall Stage.* The Mixed sub-thought groups of 9 and 10 exist here. Of the operative kind, wrong-belief does not exist. Of the natural there is only one group of soulness and Liberableness.

Thoughts.		Mixed.	Operative.	Natural.
Groups of sub-thoughts	...	A B	C	D
		10 9	7	2

Combinations of the Operative C are 6 *viz*., C, AC, BC, CD, ACD, BCD.

Multiplying 204 by 6 and adding the combinations, A, B, D, AD, BD, we have 204×6+5=1229 combinations. Add to these the new 26 Combinations among beings without ocular conation, 12×2 (FC, FCD)+(F, FD)=24+2=26, and we have 1229+26=1255 combinations in the downfall stage.

III. *Mixed Stage.* There are 2 groups of 11 and 9 of the Mixed, one group of 7 of the Operative kind, and one only of the Natural description.

Thoughts.		Mixed.	Operative.	Natural.
Groups of sub-thoughts	...	A B	C	D
		11 9	7	2

Combinations of C are 6 *viz*, C, AC, BC, CD, ACD, BCD. Combinations of the 7 Operative thoughts are 180, vide Verse 829, p. 837. Combinations among the others are 5, A, B, D, AD, BD.

The total number of combinations is therefore 180×6+5=1080 +5=1085.

IV. *Vowless.* Here we have Subsidential-right-belief, 2 groups of 12 and 10 sub-thoughts of the Mixed kind, the one group of 7 sub-thoughts of the Operative kind, and a group of liberable Natural.

Destructive right-belief does not co-exist with Subsidential-right-belief. The combinations will therefore be considered separately.

Thoughts.	Mixed.		Operative.	Natural.	Subsidential.
Groups of sub-thoughts ...	A	B	C	D	E
	12	10	7	2	1

The combinations of C. will be 12, C, AC BC, CD, CE, ACD, BCD, ACE, BCE, CDE, ACDE, BCDE.

Combinations among the Operative-sub thughts are 180, vide Verse 829, p. 387.

Combinations of the others will be 11, A, B, D, E, AD, AE, BD, BE, DE, ADE, BDE. The total combinations therefore are 180× 12+11=2160+11=2171.

As regards Destructive-right-belief, if we subsitute F for E, and Destructive for Subsidential in the above tabular statement the new Combinations will be 6 CF, ACF, BCF, CDF, ACDF, BCDF, with C, and 6 F, AF, BF, DF, ADF, and BDE among the rest.

Here the combination among the 7 thoughts of the Operative kind are 104, vide Verse 831, page 339. The total combinations will be 104×6+6=624+6=630.

All the combinations in the Vowless stage are 2171+630=2801.

V. **Partial Vow Stage.** In case of Subsidential-right-belief we have 2 groups of 13 and 11 of Mixed, one of 6 Operative, and one of Natural.

Thoughts.	Mixed.		Operative.	Natural.	Subsidential.
Groups of Sub-thoughts.	A	B	C	D	E
	13	11	6	2	1

As shown in the Vowless stage the combinations with the Operative group are 12, and those otherwise are 11. The combinations among the 6 operative thoughts are 72, vide Verse 829 and the aggregate are 72×12+11=864+11=875.

In case of Destructive-right-belief new Combinations, again, are 6, and 6, as in the Destructive vowless stage.

The combinations among Operative thoughts are 36, vide Verse 831, and all combinations are 36×6+6=216+6=222.

Total combinations in Partial Vow stage are 875+222=1097

VI & VII. Imperfect and Perfect Vow stages. The combinations in both these stages are the same. All the 5 thought-activities are present here in groups shown below:

Thoughts.	Mixed.				Operative.	Natural	Subsidential.	Destructive
Sub-thought Groups.	A	B	G	H	C	D	E	F
	14	13	12	11	6	2	1	1

Combinations with C are 30, C, AC, BC, GC, HC, DC, EC, FC, ACD, ACE, ACF, BCD, BCE, BCF, GCD, GCE, GCF, HCD, HCE, HCF, CDE, CDF, ACDE, ACDF, BCDE, BCDF, GCDE, GCDE, GCDF, HCDE, HCDF.

Among the rest they are 29, A, B, G, H, D, E, F, AD, AE, BD, BE, BF, GD, GE, GF, HD, HE, HF, DE, DF. ADE, ADF. BDE, BDF GDE GDF HDE HDF. The combinations among the Operative thoughts are 36, vide verse 829, page 337. All combinations in the 6th stage are 36×30+29=1080+29=1109.

„ 7th „ „ 1109.

VIII. New—Thought—Activity of Destructive Ladder. Here 4 Thought-activities exist as below:—

Thoughts.	Mixed.				Operative.	Natural	Destructive.
Groups of sub-thought	A	B	G	H	C	D	E
	12	11	10	9	6	2	2

Calculated in the manner shown above there are 20 combinations with C, and 19 otherwise. As shown in verse 829, page 337, the combinations among Operative thoughts are 12. All the combinations are 12×20+19=240+19=259.

IX Destructive with Sex-inclinations. The combinations here will be the same as in the previous stage, viz., 12×20+19=259.

IX Destructive, without sex. The difference here is that the group of Operative thoughts will be of 5 instead of 6. The combinations among these 5 are 4, vide verse 829. p. 337. All the combinations will be 4 × 20+19=80+19=99.

IX. Destructive without anger. Here the combinations of the 4 Operative thoughts will be 3 only. All the combinations will be 3×20+19=60+19=79.

IX.—**Destructive without anger and pride.** Here the combinations are reduced to 2 vide verse 829. All the combinations will be 2×10+19= 40+19=59.

IX.—**Destructive without anger, pride and deceit.** Here the combination is reduced to one vide verse 829. All the combinations will be 1×20+19=39.

X—**Destructive.** All the combinations here also will be 1x20+19=39.

XII.—The combinations here are similar to those in the 10th stage. All the combinations are 1x20+19=39.

XIII.—Here we have only 3 thoughts and each has only one group.

Destructive.	Operative.	Natural.
A	C	B
9	3	2

The combinations of C will be 4, and 3 otherwise. All combinations are 1×4 +3=7.

XIV. Here also we have 3 thoughts and each has one group.

Destructive.	Operative.	Natural.
A	C	B
9	3	2

The combinations are 7 as above.

Liberated (Siddhas) have only the two thoughts below:

Destructive.	Natural.
9	Soulness,

Let as now calculate the combinations in the Subsidential ladder.

During the 4 stages from 8th to 11th there are the following thoughts and groups, with some difference in the operative thoughts beyond the 9th stage with sex-inclination.

Subsidential.	Destructive.	Mixed.	Operative.	Natural.
2	1	12	6	2
		11		
		10		
		9		

Thoughts.	Mixed.				Operative.	Natural.	Subsidential.	Destructive.
Groups.	A	B	G	H	C	D	E	F
	12	11	10	9	6	2	2 (Belief & Conduct.)	Belief.

Comparing the combinations shown in detail under stages VI-VII, the difference here is that E. F. both exist here at the same time,

whereas they do not co-exist in stages VI and VII. There is therefore an increase of 10 combinations with C, CEF, ACEF, BCEF, GCEF, HCEF, CDEF, and ACDEF, BCDEF, GCDEF, HCDEF, and of 10 otherwise.

VIII. **Subsidential Ladder.** The combinations will be 12×40+39=480+39=519.

IX. **Subsidential with sex-inclination.** The combinations are 12×40+39=480+39=519.

IX. **Subsidential without sex-inclination.** The combinations will be 4×40+39=160+39=199.

IX. **Subsidential without anger and pride.** The combinations are 12×40+39=80+39=119

IX. **ubsidential without anger, pride and deceit.** The combinations are 1×40+39=40+39=79.

X. Subsidential. The combinations are 1×40+39=40+39=79.

XI. Subsidential. The combinations are 1×40+39=40+39=79.

दुसु दुसु देसे दोसुवि चउरुत्तर दुसदगासिदिसहिदसदं ।
बावत्तरि छत्तीसा बारमपुव्वे गुणिज्जपमा ॥ ८३५ ॥
बारचउतिदुगमेक्कं थूले तो इगि हवे अजोगित्ति ।
पुण बार बार सुण्णं चउसद छत्तीस देसोत्ति ॥८३६॥ जुम्मं
द्वयोः द्वयोः वेशे द्वयोरपि चतुरुत्तरद्विशतकमशीतिसहितशतम् ।
द्वासप्ततिः षट्त्रिंशत् द्वादश अपूर्वे गुणप्रमा ॥ ८३५ ॥
द्वादशचतुस्त्रिद्विकैकं स्थूले अतः एको भवेत् अयोगीति ।
पुनः द्वादश द्वादश शून्यं चतुःशतं षट्त्रिंशत् देशइति॥८३६॥युग्मम्

835-836. (As shown in the Commentary above pp. 337, 338 and 339 the number of (combinations of operative thoughts) to be multiplied (are) two-hundred four in (each of the first) two (stages), one hundred and eighty in (each of) the two (Mixed and Vowless stages), seventy-two in the Partial vow, and thirty-six in (each of) the two (Imperfect and Perfect vow stages), and twelve in the New-thought-activity, twelve, four, three, two, and one in the gross (advanced-thought-activity); then only one in (each stage till) the non-vibrating (Omniscient), Again, in case of beings without ocular conation the combinations are twelve (in wrong belief) and twelve

(in Downfall stage) zero (in the Mixed), one hundred and four (in Vowless Destructive-right-belief stage) and thirty-six in Partial Vow.

मिच्छे णव सासणमिस्से छच्छ दुसु बारस दोसु तीसं वीसं वीसं चउक्कं च ।
णव छब्बारस तीसं वीसं वीसं चउक्कं च ॥८३७॥
वामे द्वयोः द्वयोः द्वयोः त्रिषु क्षीणे द्वयोरपि क्रमेण गुणकाराः ।
नव च द्वादश त्रिंशं विंशं विंशं चतुष्कं च ॥८३७॥

837. The multiplying combinations of operative thoughts with others (are) respectively nine in the Wrong-belief, six in (each of) the two (Downfall and the Mixed), twelve in (each of) the two (Vowless and Partial Vow), thirty in (each of) the two (Imperfect and Perfect Vow), twenty in the three (stages 8th and 9th and 10th of Destructive ladder) twenty in the Delusionless (stage) and four in (each of) the two (13th and 14th stages).

पुणरवि देसोत्ति गुणो तिदुणभछक्कयं पुणो खेवा ।
पुव्वपदे अड पंचयमेगारसमुगुतीसमुगुवीसं ॥८३८॥
उगुवीस तियं तत्तो तिदुणभछक्कयं च देसोत्ति ।
चउसुवसमगेसु गुणा तालं रूऊणया खेवा ॥८३९॥ जुम्मं
पुनरपि देश इति गुणाः त्रिद्विनभः षट्षट्कं पुनः क्षेपाः ।
पूर्वपदे अष्ट पञ्चकमेकादश एकोनत्रिंशमेकोनविंशम् ॥ ८३८॥
एकोनविंशं त्रयः ततः त्रिद्विनभः षट्षट्कं च देश इति ।
चतुर्पूपशामकेषु गुणाः चत्वारिंशत् रूपोनाः क्षेपाः ॥८३९॥ युग्मम्

838-839. And (in case of beings without ocular conation) the multiplying (combinations are): three and two (respectively in Wrong belief and Downfall stages), zero (in Mixed), six (in the Destructive-right-belief Vowless stage) and also in Partial vow. (The combinations to be added are eight in the first stage, five (in the next two), eleven (in the next two), twenty-nine (in the next two), and nineteen (in the next three stages), nineteen (in the Delusionless), three (in each of the 13th and 14th stages), further on (in case of beings without ocular conation) (they are respectively) three, two, zero, six and six in (stages till) the Partial vow (and in Vowless Destructive right-belief). The multiplying (combinations are) forty

and those to be added (are forty) less one, in (each of) the four subsidential (stages).

मिच्छादिठाणभंगा अट्ठारसया हवंति तेसीदा ।
बारसया पणवण्णा सहस्ससहिया हु पणसीदा ॥८४०॥
रूवहियडवीससया सगणउदा दससया णवेणहिया ।
एक्कारसया दोण्हं खवगेसु जहाकमं वोच्छं ॥८४१॥ जुम्मं
मिथ्यादिस्थानभङ्गा अष्टादशशतं भवन्ति त्र्यशीतिः ।
द्वादशशतं पञ्चपञ्चाशत् सहस्रसहिता हि पञ्चाशीतिः ॥८४०॥
रूपाधिकाष्टविंशशतानि सप्तनवतिः दशशतानि नवेनाधिकाः ।
एकादशशतानि द्वयोः क्षपकेषु यथाक्रमं वक्ष्यामि ॥८४१॥ युग्मम्

840-841. The (number of the) combinations of the groups (of thoughts) in Wrong-belief etc., (stages) are (respectively), eighteen hundred and eighty-three, twelve-hundred and fifty-five, one thousand and eighty-five, twenty-eight hundred and one, ten hundred and ninety seven, and eleven-hundred and nine in each of the two (Imperfect and Perfect vow stages). I shall describe (them) gradually in the Destructive (stages)

पुव्वंपंचाणियट्टीसुहुमे खीणे दहाण छव्वीसा ।
तात्तियमेत्तो दसअडछच्चदुचदुचदुय एगूणं ॥८४२॥
अपूर्वपञ्चानिवृत्तिसूक्ष्मे क्षीणे दशानां षड्विंशतिः ।
तावन्मात्रा दशाष्टषट्चतुश्चतुश्चतुष्कमेकोनम् ॥८४२॥

842. In the New (thought-activity) and five parts of the Advanced-thought-activity, Slightest-Delusion and Delusionless (stages, they are respectively), ten times twenty-six, the same, (ten times) ten, (ten times) eight, (ten times) six, (ten times) four, (ten times) four and (ten times) four, deducting one (everywhere).

उवसामगेसु दुगुणं रूवाहियं होदि सत्त जोगिम्हि ।
सत्तेव अजोगिम्मि य सिद्धे तिण्णेव भंगा हु ॥८४३॥
उपशामकेषु द्विगुणं रूपाधिकं भवति सप्त योगिनि ।
सप्तैव अयोगिनि च सिद्धे त्रय एव भङ्गा हि ॥८४३॥

843. During (four stages of) Subsidential (ladder), (they) are double (of the four stages of the Destructive ladder) adding one (everywhere respectively). (They are) seven in the Vibratory (Omniscient), the same seven in the non-vibratory (Omniscient) and three only in Liberated souls. Thus verily (are all) the combinations (of thoughts).

Stages.	Ladder	Combinations of Operative To be multiplied.	Multiplying combinations with operative thoughts.	Combinations among other thoughts. To be added.	Combinations.	Total combinations.
I Non-ocular conation.		204	9	8	(204x9+8)	1883
		12	3	3	(12x3+3)	
II Non-ocular-conation.		204	6	5	(204x6+5)	1255
		12	2	2	(12x2+2)	
III		180	6	5	180x6+5	1085
IV Non-ocular-conation.		180	12	5	(180x12+5)	2801
		104	6	6	(104x6+6)	
V Non-ocular-conation.		72	12	11	(72x12+11)	1097
		36	6	6	(36x11+6)	
VI		36	30	29	1080+29	1109
VII		36	30	29	1080+29	1109
VIII	Destructive Ladder.	12	20	19	240+19	259
IX (1)		12	20	19	240+19	259
IX (2)		4	20	19	80+19	99
IX (3)		3	20	19	60+19	79
IX (4)		2	20	19	40+19	59
IX (5)		1	20	19	20+09	39
X		1	20	19	20+19	39
VIII	Subsidential Ladder.	12	40	39	480+39	519
IX (1)		12	40	39	12x40+39	519
IX (2)		4	40	39	4x40+39	199
IX (3)		3	40	39	3x40+39	159
IX (4)		2	40	39	2x40+39	119
IX (5)		1	40	39	1x40+39	79
X		1	40	39	1x40+39	79

XI	1	40	39	1x40+39	79
XII	1	20	19	20+19	39
XIII	1	4	3	4+3	7
XIV	1	4	3	4+3	7
Liberated ...	0	0	3	3	5

दुविहा पुण पदभंगा जादिगपदसव्वपदभवाचि हवे ।
जातिपदखइगमिस्से पिंडेव य होदि सगजोगो ॥ ८४४ ॥
द्विविधाः पुनः पदभङ्गा जातिगपदसर्वपदभवा इति भवेत् ।
जातिपदक्षायिकमिश्रे पिण्डे एव च भवति स्वकयोगः॥ ८४४ ॥

844. Pada-bhanga are again of two kinds Jatigapad abhanga and Sarva-Pada bhanga. There are also in Jatipada, Sva-Samyoga (combinations) in Destructive, and Mixed (thought-activities), and in their groups.

Commentary.

Sthanagata combinations have already been described in Verses 828 to 843. Padagata combinations are of two sorts Jatigapada-bhanga, where several thoughts in one sub-division of a kind are collectively treated as one. For example four kinds of knowledge form part of a sub-division of Mixed Thought. All the four are collectively considered as one. Sarva Pada-bhanga includes all possible combinations of various kinds of thought in a sub-division. For example, in sub-divisions of Destructive Mixed thoughts, different thoughts combine with one another within the sub-division, e.g. charity co-existing with gain and other acquisitions.

अयदुवसमगचउक्के एक्कं दो उवसमस्स जादिपदो ।
खइगपदं तत्थेकं खवगे जिणसिद्धगेसु दु पण चदू ॥८४५॥
अयतोपशमिकचतुष्के एकं द्वे उपशमस्य जातिपदम् ।
क्षायिकपदं तत्रैकं क्षपके जिनसिद्धकेषु द्वे पञ्च चत्वारि ॥८४५॥

845. The Jatigapada kind of Subsidential (thought is) one in the four (stages) from Vowless, (viz., right belief alone), two in (the four stages of) subsidential (ladder, e. g., Belief and Conduct). The (Jatipada) kind of Destructive (thought is) one, (in the above stages, viz., Belief only). During (four stages of) Destructive (ladder), (they are) two (Belief and Conduct). (They are) five in the Conquerors (Belief, Conduct, Knowledge, Conation and

Acquisition), and (are) four in the liberated souls, all 5 (excepting Conduct).

मिच्छतिये मिस्सपदा तिण्णि य अयदम्मि होंति चत्तारि ।
देसतिये पंचपदा तत्तो खीणोत्ति तिण्णिपदा ॥ ८४६ ॥
मिथ्यत्रये मिश्रपदानि त्रीणि च अयते भवन्ति चत्वारि ।
देशत्रये पञ्चपदानि ततः क्षीण इति त्रिपदानि ॥ ८४६ ॥

846. (There are) three kinds of Mixed (thoughts) (i. e.. Wrong-knowledge, Conation and Acquisition) in the three Wrong-belief (etc., stages) in the Vowless (they are) four (i. e.. Knowledge, Conation, Acquisition and Belief); in the three Partial (vow etc.,), (they are of) five kinds (i. e., the four just stated and Partial Control in the 5th, and control-with-attachment in the 6th and 7th). Further on till the Delusionless, there are three kinds (of them i. e., Knowledge. Conation and Acquisition).

मिच्छे अट्ठुदयपदा ते तिसु सत्तेव तो सवेदोत्ति ।
छस्सुहुमोत्ति य पणगं खीणोत्तिं जिणेसु चदुतिदुगं ॥८४७॥
मिथ्ये अष्टोदयपदानि तानि त्रिषु सप्तैवातः सवेद इति ।
षट् सूक्ष्म इति च पञ्चकं क्षीण इति जिनेषु चतुस्त्रिद्विकम् ॥८४७॥

847. (There are) eight Kinds of operative (thoughts) (i. e., Condition, Passion, Sex, Thought-paint, Wrong-belief, Ignorance, Non-control, Non-liberatedness) in the Wrong belief (stage). They (are) seven (all the 8 excepting Wrong-belief) in the three (Down-fall etc.,); further on till the 9th stage with sex-inclination (they are) six (omitting here non-control also), thereafter till Slightest (delusion, they are) five, (omitting sex-inclination also); further till Delusionless, (they are) four (leaving passion also). In the Vibratory and Non-Vibratory conquerors (they are respectively) three (leaving Ignorance), and two (leaving Thought-paint also).

मिच्छे परिणामपदा दोण्णि य सेसेसु होदि एक्कं तु ।
जातिपदं पडि वोच्छं मिच्छादिसु भंगपिंडं तु ॥ ८४८ ॥

मिथ्ये परिणामपदे द्वे च शेषेषु भवति एकं तु।
जातिपदं प्रति वक्ष्यामि मिथ्यादिषु भङ्गपिण्डं तु ॥ ८४८ ॥

848. (There are) two kinds of Natural (thoughts) (Liberable and non-Liberable) in the Wrong-belief (stage), but only one in the remaining (stages). And I shall describe the group of combinations in Wrong-belief etc., (stages). with reference to Jatiga-pada.

Commentary.

The Jatigapada sub-divisions in five thought-activities are :—

(1) Two *i.e.*, Subsidential Belief and Subsidential Conduct in Subsidential thought-activity.

(2) Five *i.e.*, Knowledge, Conation, Belief, Conduct and Acquisition, in the Destructive thought-activity.

(3) Seven *i.e.*, Wrong Knowledge, Right Knowledge, Conation, Belief, Conduct, Acquisition, Control in Mixed thought-activity.

(4) Eight *i.e.*, Condition, Passion, Sex, Wrong-belief, Ignorance, Non-control, Non-liberableness, Thought-paint in the Operative thought.

(5) Three *i.e.*, Soulness, Liberableness, Non-liberableness, in the Natural thoughts.

Let us now calculate all combinations of the Jatipada-bhanga description.

I. Wrong-belief stage. Here we have three classes of Mixed thought *i.e.*, Wrong-knowledge, Conation and Acquisition. All 8 of the Operative, and two of the Natural, liberableness and non-liberableness as shown in the tabular statement below :—

Thoughts	Mixed.			Operative.	Natural.	
	A	B	F	C	D	E
Sub-divisions ...	Wrong-knowledge.	Conation.	Acquisitions.	8	Liberableness.	Non-Liberableness.

The combinations of C are 1+5+6=12, C+AC, BC, FC, DC, EC+ACD, ACE, BCD, BCE, FCD, FCE. The combinations among the rest are 5+6+3=14. A, B, F, D, E+AD, AE, BD, BE, FD, FE and the 3 Sva-Samyoga AB, FD, and BF.. The total combinations will be 8 ×12+14=110.

II. Downfall stage. The following thoughts are present.

We shall adopt the symbols A,B,C, etc., as in Stage I.

Thoughts.	Mixed.			Operative.	Natural.
	A.	B	F	C	D
Sub-divisions ...	Know-ledge.	Conation.	Acquisi-tion.	7	Liberable.

The combinations of C will be (A+AC, BC, FC, DC), + (ACD, BCD, FCD), 1+4+3=8. Other combinations are A, B, F, D+Ad, Bd, Fd, the 3 AB, AF, BC, Sva-somyga combinations. The total is 8×7+10=66.

III. Mixed. Here sub-divisions are the same as in Downfall, and the number of combinations will be the same *i.e.*, 66.

IV. Vowless. Here we have subsidential-right-belief, and Destructive right-belief and 4 kinds of Mixed thoughts *i.e.*, Knowledge, Conation, Acquisition, and Destructive-subsidential-right-belief, seven kinds of Operative thought, as said above, and one Natural, liberableness as shown below:—

Thoughts	Mixed.				Operative.	Natural.	Subsidential.	Detructtive.
	A	B	F	G.	C	D	H.	I
Sub-Divisions	Know-ledge.	Cona-tion.	Acqui-sition.	Detructive Subsidential Right-Belief.	7	Liber-ableness.	Right-Belief.	Right-Belief.

The combinations of the Operative thought C are C+(AC, BC, FC, GC, CD, CH, CI,)+(ACD, ACH, ACI, BCD, BCH, BCI, FCD, FCH, FCI, GCD, GCH, GCI)+(ACDH, BCDH, FCDH, ACDI, BCDI, FCDI); 1+7+12+6=26, Five thoughts cannot combine. Subsidential and Destructive Right belief cannot co-exist simultaneously. The other combinations are (A, B, F, G, D, H, I)+(AD, AH, AI, BD, BH, BI, FD, FH, FI, DH, DI, GD)+(ADH, BDH, FDH, ADI, BDI, FDI)+(AB, AF, BF, the 3 Sva-samyoga.) 7+12+6+3=28. All combinations are 7×26+28=210.

V, VI & VII. Partial-vow. Imperfect and Perfect-vow-stages. In each of these, there is Subsidential-right belief Destructive-right-belief, 5 thoughts *i.e.*, Knowledge, Conation, Acquisition, Belief, and

Conduct of the Mixed kind; 6 of Operative thoughts (leaving non-control); and Liberableness of the Natural as shown below :—

Thoughts.	Mixed.					Operative.	Natural.	Subsidential	Destructive.
	A.	B	F	G	J	C	D	H	I
Sub-Divisions.	Knowledge.	Conation.	Acquisition.	Destructive Subsidential Right-Belief.	Conduct, mixed.	6	Liberableness	Right-Belief.	Right-Belief.

Calculating in the manner shown above all combinations in each stage will be

(1+8+15+8) × 6+ (8+15+8)+3=32 × 6 + 31 + 3= 192+34=226.

VIII & IX With sex-inclination on the Subsidential ladder. The thoughts and sub-divitions are as follows :—

Thoughts.	Mixed.			Operative.	Natural	Subsidetial		Destructive.
	A	B	F	C	D	H	K	I
Sub-Division	Knowledge.	Conation.	Acquisition.	6	Liberablenes.	Right Belief.	Right Conduct.	Right Belief.

Combinations of C are C+(AC, BC, FC, DC, HC, KC, IC)+(ACD, BCD, FCD, CDH, CIK, CDI, CKI, ACH, ACK, ACI, BCH, BCK, CBI, FCH, FCK, FCI)+(HACD, HBCD, HFCD, KICD, KIAC, KIBC, KIFC, IACD, IBCD, IFCD, KACD, KBCD, KFCD) +(KIBCD, KIFCD, KIACD), 1+7+16+13+3=40. Other combinations are A, B, F, D, H, K, I+(AD, AH, AK, AI, BD, BH, BK, BI, FD, FH, FK, FI, DH DK, DI, KI)+(ADH, ADK, ADI, BDH, BDK, BDI, FDH, FDK, FDI, DKI, KIA, KIB,) KIF+(ADKI, BDKI, FDKI). 7+16+13+3=39. Add to them the 3 Sva-samyoga.

All combinations will then be 40 × 6+39+3=240+42=282.

IX with sex-inclination has 282.

IX without sex-inclination and X. In each part of the 9th without sex-inclination and the 10th stages, there are the following thoughts:.

Thoughts.	Mixed.			Operative.	Natural.	Subsidential		Destructive.
	A	B	F	C	D	H	K	I
Sub-Divisions	Knowledge.	Conation.	Acquisition.	5	Liberableness.	Right Belief.	Right Conduct.	Right Belief.

Calculating in the manner just above, all the combinations are 5×40+42=200+42=242 in each of these two stages.

XI. In the 11th stage, they are the same as in the 10th; the only difference is that Operative thoughts are 4 only, leaving Passion also. All the combinations are 4 x 40 + 42 = 160 + 42 = 202.

Destructive VIII & IX with sex-inclination. We have the following thoughts:—

Thoughts.	Mixed.			Operative.	Natural.	Destructive.	
	A	B	F	C	D	I	L
Sub-Divisions.	Knowledge.	Conation.	Acquisition.	6	Liberableness.	Right-Belief.	Conduct.

The combinations of C are C+(CA, CB, CF, CD, CI, CL)+(ACD, BCD, FCD, CDI, CDL, ACI, ACL, BCI, BCL, FCI, FCL) + (ACDI ACDL BCDI BCDL FCDI FCDL), 1+ 6 + 11 + 6=24. The other combinations are 6+11+6=23 A, B, F, D, I, L + (AD, BD, FD, AI, BI, FI, AL, BL, FL, DI, DL)+(ADI, ADL, BDI, BDL, CDI, CDL) Add the 3 Sava-Samyoga. All the combinations are 6 x 24+23 + 3 = 144 + 26 = 170.

IX Destructive, without sex-inclination and X. Each has the thoughts as just above, the only difference is that the Operative thoughts are 5 instead of 6, Sex being excluded. All the combinations will be 5 × 24 + 26 = 120 + 26 =146.

XII. Delusionless. Same thoughts as just above, except that the Operative ones will be 4 instead of 5. All the combinations are 4 × 24 +26 =122.

XII. Vibrating Omniscient. Here we have the Destructive 5 i. e., Knowledge, Conation, Belief, Conduct and Acquisition, and the Operative are 3 i. e., Condition, Thought-paint and Non-liberatedness Natural is liberableness.

Thoughts.	Operative.	Natural.	Destructive.				
	C	D	I	L	M	N	O
Sub-Divisions.	3	Liberableness.	Belief.	Conduct.	Knowledge.	Conation.	Acquisition.

The combinations with C are C+(CD, CI, CL, CM, CN, CO) +(CDI, CDL, CDM, CDN, CDO). 1+6+5=12. The other combinations are D, I, L, M, N, O+(DI, DL, DM, DN, DO.) 6+5=11. Sva-Samyoga is only one. All combinations are 3×12+11+1=36+12=48.

XIV. The 14th stage has the same thoughts as the 13th. The operative thoughts will be 2 only, leaving Thought-paint also. All combinations will be 2 × 12+12=36.

Liberated Souls. In the liberated souls, there are no Operative thoughts. The Destructive ones are 4, i. e. Belief, Knowledge, Conation and Acquisition, and the Natural is only 1 soulness.

The combination are 5+4=9,, P, 1, M, N, O+ PI, PM, PN, PO.

Thoughts.	Natural.	Destructive.			
Sub-Divisions.	P	I	M	N	O
	Soulness	Belief.	Knowledge.	Conation	Acquisitions.

अट्ठ गुणिज्जा वामे तिसु सग छच्चउसु छक्क पणगं च ।
थूले सुहुमे पणगं दुसु चउतियदुगमदो सुण्णं ॥ ८४९ ॥
अष्ट गुण्यानि वामे त्रिषु सप्त षट् चतुर्षु षट्कं पञ्चकं च ।
स्थूले सूक्ष्मे पञ्चकं द्वयोः चतुस्त्रिकाद्विकमतः शून्यम् ॥ ८४९ ॥

849. (As shown above, the operative combinations) to be multiplied (are) eight in the wrong-belief; seven in (each of the next) three; six in (each of the next) four; six and five in the gross (i. e., the 9th with sex-inclination, and without sex-inclination, respectively) five in the fine (i. e., the 10th); four in (each of) the two (11th and 12th); three (in the 13th) and two (in the 14th); thereafter nil.

बारट्ठछव्वीसं तिसु तिसु बत्तीसयं च चउवीसं ।
तो तालं चउवीसं गुणगारा बार बार णभं ॥ ८५० ॥
द्वादशाष्टाष्टविंशं त्रिषु त्रिषु द्वात्रिंशत्कं च चतुर्विंशम् ।
ततः चत्वारिंशत् चतुर्विंशं गुणकारा द्वादश द्वादश नभः ॥८५०॥

850. The multiplying (combinations are) twelve (in the 1st), eight (in the 2nd), eight (in the 3rd); twenty six (in the 4th); thirty-two in (each of the next) three (stages); twenty-four in (each of the next) three (destructive stages); then forty (in each of the subsidential 4 stages); twenty-four (in the 12th); twelve (in the 13th); twelve (in the 14th); (and then) nil.

वामे चउदस दुसु दस अडवीसं तिसु हवंति चोत्तीसं ।
तिसु छव्वीस दुदालं खेवा छव्वीस बार बार णवं ॥८५१॥

वामे चतुर्दश द्वयोः दश अष्टविंशं त्रिषु भवन्ति चतुस्त्रिंशत् ।
त्रिषु षड्विंशं द्विचत्वारिंशत् क्षेपाः षड्विंशं द्वादश द्वादश नव॥८५१॥

851. (Those) to be added are fourteen in the wrong-belief; ten in (each of the next) two; twenty-eight (in the 4th); thirty-four in (each of the next) three; twenty-six in (each of the next destructive) three (stages); forty-two (in each of the 4 subsidential stages from 8th to 11th); twenty-six (in the) 12th, twelve (in the 13th); twelve (in the 14th); and nine (in the liberated souls).

एक्कारं दसगुणियं दुसु छावट्ठी दसाहियं बिसयं ।
तिसु छव्वीसं बिसयं वेदुवसामोत्ति दुसय बासीदी ॥८५२॥

एकादश दशगुणितं द्वयोः षट्षष्टिः दशाधिकं द्विशतम् ।
त्रिषु षड्विंशं द्विशतं वेदोपशम इति द्विशतं द्व्यशीतिः ॥८५२॥

852. (The total Jatiga-pada combinations are) ten times eleven (in the 1st stage), sixty-six in (each of the next two); two hundred and ten (in the 4th); two-hundred and twenty-six in (each of the next) three; two-hundred and eighty-two (in each of the 8th and the 9th) with sex in subsidential (ladder).

बादालं बेसिगसया तत्तो सुहुमोत्ति दुसय दोसहियं ।
उवसंतम्मि य भंगा खवगेसु जहाकमं वोच्छं ॥८५३॥

द्वाचत्वारिंशद्विशतं ततः सूक्ष्म इति द्विशतं द्विसहितम् ।
उपशान्ते च भङ्गाः क्षपकेषु यथाक्रमं वक्ष्यामि ॥ ८५३ ॥

853. Thereafter, two hundred and forty-two in (each of the 9th, without sex, and the 10th) fine; and two hundred, and two in the Subsided (delusion stage). I shall speak of combinations in the destructive (stages), gradually.

सत्तरसं दसगुणिदं वेदित्ति सयाहियं तु छादालं ।
सुहुमोत्ति खीणमोहे बावीससयं हवे भंगा ॥ ८५४ ॥
सप्तदश दशगुणितं वेद इति शताधिकं तु षट्चत्वारिंशत् ।
सूक्ष्म इति क्षीणमोहे द्वाविंशशतं भवेयुः भङ्गाः ॥ ८५४ ॥

854. The combinations are seventeen multiplied by ten in (each of the 8th and 9th with) sex; one hundred and forty-six in fine (each of the 9th without sex. and the 10th) and one-hundred and twenty-two in the Delusionless.

अडदालं छत्तीसं जिणेसु सिद्धेसु होंति णव भंगा ।
एत्तो सव्वपदं पडि मिच्छादिसु सुणह वोच्छामि ॥८५५॥
अष्टचत्वारिंशत् षट्त्रिंशत् जिनेषु सिद्धेषु भवन्ति नव भङ्गाः ।
एतस्मात्सर्वपदं प्रति मिथ्यादिषु शृणुत वक्ष्यामि ॥८५५॥

855. The combinations are forty-eight and thirty-six (respectively) in the (Vibrating and non-Vibrating) conquerors, and nine in the Liberated. Further on, I shall describe (combinations) with reference to all the kinds in the wrong-belief etc., (stages). Hear.

Commentary.

The calculations statad in Verses 349 to 354 are shown in the tabular statement below :—

	Stages.	Operative thought to be multiplied.	Multiplying conbinlations of operative thoughts.	Other conbinations to be added.	Calculation.	Total combinations.
	I	8	12	14	96+14	110
	II	7	8	10	56+10	66
	III	7	8	10	56+10	66
	IV	7	26	28	182+28	210
	V	6	32	34	192+34	226
	VI	6	32	34	192+34	226
	VII	6	32	34	192+34	226
Subsidential.	VIII	6	40	42	240+42	282
	IX with sex	6	40	42	240+42	282
	IX without sex	5	40	42	200+42	242
	X	5	40	42	200+42	242
	XI	4	40	42	160+42	202
Destructive.	XIII	6	24	26	144+26	170
	IX with sex	6	24	26	144+26	170
	IX without sex	5	24	26	120+26	146
	X	5	24	26	120+26	146
	XII	4	24	26	96+26	122
	XIII	3	12	12	36+12	48
	XIV	2	12	12	24+12	36
	Liberated	0	0	9	9	9

भव्विदराणण्णदरं गदीण लिंगाण कोहपहुदीणं ।
इगिसमये लेस्साणं सम्मत्ताणं च णियमेण ॥ ८५६ ॥
अन्यतरयोरन्यतरत् गतीनां लिङ्गानां क्रोधप्रभृतीनाम् ।
एकसमये लेश्यानां सम्यक्त्वानां च नियमेन ॥ ८५६ ॥

856. As a rule, (a soul can possess) in one instant any one of the (two) liberableness (or non-liberableness), (any one) of the (four) conditions of existence, of the (three) sex-inclinations, of the (four) anger etc., (Passions), of the (six) thought-paints, and of the (three sorts of) right belief.

Commentary.

Sarva-pada-bhanga are of 2 kinds; Pinda-pada or Pratyeka pada. Pinda-pada means a collective group. Five such groups have been described just above in verse 856. Pratyeka-pada signifies each single thought.

पत्तेयपदा मिच्छे पण्णरसा पंच चेव उवजोगा ।
दाणादी ओदयिये चत्तारि य जीवभावो य ॥ ८५७ ॥
प्रत्येकपदानि मिथ्ये पञ्चदश पञ्च चैव उपयोगाः
दानादयः औदयिके चत्वारि च जीवभावश्च ॥ ८५७ ॥

857. Pratyeka-pada (are) fifteen in the Wrong-belief (stage). (They are) the five conscious-attentiveness, उपयोग (i. e., 3 kinds of wrong-knowledge and 2 conations); (five) charity etc., लब्धि (acquisitions); four Operative, (i. e., Wrong-belief, Ignorance, Non-control; Non-liberatedness); and soulness

पिंडपदा पंचेव य भव्विदरदुगं गदी य लिंगं च ।
कोहादी लेस्सावि य इदि वीसपदा हु उड्ढेण ॥ ८५८
पिण्डपदानि पञ्चैव च भव्येतरद्विकं गतिश्च लिङ्गं च ।
क्रोधादयः लेश्या अपि च इति विंशपदानि हि ऊर्ध्वया ॥८५८॥

858. Adding (to the above 15 Pratyeka-pada), the five Pinda-pada (i. e., the two liberableness and its opposite), the (four)

Conditions, the (three) Sex-inclinations, (four) anger etc., and the (six) Thought-paints, Sarvapada are, verily, twenty only.

पत्तेयाणं उवरिं भव्विदरदुगस्स होदि गदि लिंगे ।
कोहादिलेस्ससम्मत्ताणं रयणा तिरिच्छेण ॥८५९॥
प्रत्येकानामुपरि भव्येतरद्विकस्य भवति गतिलिङ्गयोः ।
क्रोधादिलेश्यासम्यक्त्वानां रचना तिरश्चा ॥८५९॥

859. (First place the Pratyeka serially). After the Pratyekas, and apart from them, (place) the pair of liberableness, and its opposite, the Conditions (of existence), the Sex-inclinations, Anger etc., (passions), and Right-belief etc., (serially).

एक्कादी दुगुणकमा एक्केक्कं रुंधिऊण हेट्ठम्मि ।
पदसंजोगे भंगा गच्छं पडि होंति उवरुवरिं ॥८६०॥
एकादि द्विगुणक्रमादेकैकं रुद्ध्वा अधस्तने ।
पदसंयोगे भङ्गा गच्छं प्रति भवन्ति उपर्युपरि ॥८६०॥

860. Beginning from one, the combinations with the next one continue doubling, as we proceed, gradually onwards.

इट्ठपदे रूऊणे दुगसंवग्गम्मि होदि इट्ठधणं ।
असारित्थाणंतधणं दुगुणेगूणे सगीयसव्वधणं ॥ ८६१ ॥
इष्टपदे रूपोने द्विकसंवर्गे भवति इष्टधनम् ।
असदृशानामन्तधनं द्विगुणे एकोने स्वकीयसर्वधनम् ॥८६१॥

861. The desired (value) (of a term) is calculated by squaring two to the power of the desired (number of) terms less one. The desired sum of the last term (combinations) with others (viz of all terms from first to last) is found) by deducting one from double the value of the last term.

तेरिच्छा हु सरित्था अविरददेसाण खयियसम्मत्तं ।
मोत्तूण संभवं पडि खयिगस्सावि आणए भंगे ॥ ८६२ ॥
तिर्यञ्चि हि सदृशानि अविरतदेशयोः क्षायिकसम्यक्त्वम् ।
मुक्त्वा संभवं प्रति क्षायिकस्यापि आनयेत् भङ्गान् ॥८६२॥

862. Possible combinations among similar (Pinda-pada) placed apart should be calculated. Those in the Destructive-Right Belief-Vowless, and Partial-vow-stages should be omitted, Destructive-Right-Belief (combinations) be (separately calculated).

उड्ढतिरिच्छपदाणं दव्वसमासेण होदि सव्वधणं ।
सव्वपदाणं भंगे मिच्छादिगुणेसु णियमेण ॥८६३॥
ऊर्ध्वतिर्यक्पदानां द्रव्यसमासेन भवति सर्वधनम् ।
सर्वपदानां भंगे मिथ्यादिगुणेषु नियमेन ॥ ८६३ ॥

863. The total sum is obtained by addition of the total quantities of upper and the next terms. By this rule, combinations of all (terms are calculated) in all stages beginning from (Wrong-belief).

Commentary.

Let us calculate the Sarva-pada possible combinations in all spiritual stages, according to the rules above-stated.

The following tabular statement represents the Pratyeka and Pinda Padas in wrong-belief stage.

PRATYEKA-PADA.

Wrong Knowledge			Wrong Conation.		Acqisitions.									
Sensitive.	Scriptural.	Visual.	Ocular.	Non ocular.	Charity.	Gain.	Enjoyable.	Re-enjoyable.	Power.	Wrong-belief.	Ignorance.	Non-control.	Non liberatedness.	Soulness.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15

PINDA-PADA.

		Conditions of Existence				Sex Inclination.			Passions.					Thought-Paints.				
Liberableness.	Non-liberableness.	Hellish.	Sub-human.	Human.	Celestial.	Female.	Male.	Common.	Anger.	Pride.	Deceit.	Greed.	Black.	Blue.	Grey.	Yellow.	Pink.	White.

The first term wrong-sensitive-knowledge stands by itself. The second term wrong-scriptural knowledge stands by itself, and forms a combination with the preceding term, Wrong-sensitive-knowledge. The 3rd term, Wrong-visual-knowledge and its combinations with the preceding 2 terms, amount to 4. The 4 term combinations are 8. In this manner the, number of posible combinations of each term with the preceding terms would be 1, 1×2, $1\times2\times2$, $1\times2\times2\times2$, $1\times2\times2\times2\times2$, $1\times2^{(n-1)}$ terms or 1, 2^{2-1}, 2^{3-1}, 2^{4-1}, 2^{5-1}, ...2^{n-1} or

1, 2, 2^2, 2^3, 2^4, ...2^{n-1}; where n is the number of terms.

Such combinations would form a series in geometrical progression, each term being double of that preceding it. 2 is the common ratio of the series, the common factor by which each term is multiplied. The Algebraical formula, known to every student of Mathematics is $l=ar^{n-1}$, where a, represents the first term, l, the last term, r, the common ratio, and n the number of terms.

The rule stated in Verse 861 is practically the same. Here 2 is the common ratio, and 1 is the first term. 2 raised to the power represented by the number of terms less one, thus shows the value of the last term. The other algebraical formula $S=\frac{a(r^n-1)}{r-1}$ where S denotes the sum of all the terms, is also reduced to a simpler form in Verse 861 in view of the fact that the first term is 1, and the common ratio is 2. $S=\frac{1(2^n-1)}{2-1}=2^n-1$ Which is the same thing as double the value of the last term minus 1. The value of the last term, is $2\times2^{n-1}-1=2^n-1$.

All combinations of the 15 Pratyeka Padas would thus be $2\times2^{15-1}-1=2\times2^{14}-1=2\times16384-1=32768-1=32767$. And the number of the last term combination with the previous ones would be $2^{15-1}=2^{14}=16384$.

Jain Scholars have for facility of calculation adopted a special unit called Pannatthi, which is

$$\left\{\left\{(2^2)^2\right\}^2\right\}^2=2^{16}=65536=P(say)$$

The last term of the geometrically progressive series of the combinations among the 15 pratyeka Padas in the Wrong-belief stage was 16384, which is 1/4 P.

Let us now calculate all combinations of Pratyeka Pada thoughts with those of the Pinda-Pada which follow them in serial order as stated in Verse 859.

Applying the rule stated in Verse 860, we arrive at the following results.

All combinations of the last term of Pratyeka Pada with those preceding it were 16384 which is = P/4.

The 16th term is liberableness. Its combinations with the fomer 15 terms will be double of the combinations of the preceding term 15, *viz* ½ of P= 32768. Nonliberableness will have the same number of combinations i. e.. 32768, because a soul may be either liberable or non-liberable. The total number would be P.

Each condition of existence has with the preceding terms double the number of combinations of the preceding term. i. e., 2 P. All the four conditions have 8 P Combinations. A soul can have only one condition at a time.

A Sex-inclination will have combinations double those of a condition i. e., 2 × 2P = 4P. Hellish condition has only 1 the Common-sex-inclination. Celestials have male and female; humans and sub-humans each have all the 3. All the 4 conditions have thus 9 sex-inclintions. Combinations of all the sex-inclinations are 36 P. Each passion will have 2 x 4P = 8P Combinations. Hellish beings have 4 x 8P = 32P. In each of the human and sub-human conditions we have all-3 sex- inclinations, and therefore 4 × 3 × 8P=96P. Celestials have only 2 sex-inclinations and hence 4 × 2 × 8P=64P. All Combinations of all 4 conditions with preceding thoughts are (32 + 96 + 96 +64) P=288 P.

A Thougnt-paint will have 2 × 8P = 16P combinations. Hellish beings have one sex inclination, 4 Passions and 3 Thought-paints. All combinations 16P × 4 × 3 = 192P. Sub-humans have 3 sex-inclinations, 4 Passions, and 6 Thought-paints, and will have 16P × 3 × 4 × 6 =16 × 72 P = 1152P. Humans have the same. Celestial have 2 sex-inclinations, 4 Passions and 6 Thought-paints. They will have=16P×2×3×4×6=16×48P=768P Combinations.

The total combination in all the 4 conditions with reference to 4 Passions, 3 sex-inclinations and 6 Thought-paints are 192P + 1152P + 768P = 8264P.

The following are the total combinations of the Pinda, collective groups:

1.	Liberable and non-Liberable.	1 P.
2.	4 conditions	8 P.
3.	3 Sex-inclinations.	36 P.
4.	4 Passions	288 P.
5.	6 Thought-paints.	3264 P.
		3597 P.

or (65536 X 3597) Combinations.

Combinations of Pratyeka kind are $2^{15}-1 = 32768-1 = 32767 = \frac{P}{2}-1$

Total Combinations in Wrong-belief stage are thus $3597P + \frac{P}{2} - 1$

$\frac{7195}{2}P - 1 = 7195 \times \frac{1}{2}P - 1 = 32768 \times 7195 - 1 = 235765759.$

11 Downfall Stage. Here we have absence of Wrong-belief and non-liberableness.

The Pratyeka and Pinda-Pada thoughts in the second stage may be shown as below:

PRATYEKA-PADA.

Wrong Knowledge.			Wrong Conation		Acquisitions.									
Sensitive.	Scriptural.	Visual.	Ocular.	Non-ocular.	Charity.	Gain.	Enjoyable.	Re-enjoyable.	Power.	Ignorance.	Non-control.	Non-liberatedness.	Soulness.	Liberableness.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15

PINDA-PADA.

Condition of Existence.				Sex-inclinations.			Passions.				Thought-Paints.					
Hellish.	Sub-human	Human.	Celestial.	Female.	Male.	Common.	Anger.	Pride.	Deceit.	Greed.	Black.	Blue.	Grey.	Yellow.	Pink.	White.

All Combinations among the 15 Pratyeka-Pada are as shown above, $2^{15}-1=32768-1=\frac{P}{2}-1$. Let us calculate the combinations in the Pinda-Pada which follow.

The 15th term has $2^{15}-1=2^{14}=16384=\frac{P}{4}$ combinations with the preceding terms ... ... $\frac{P}{4}$

The four conditions of Existence. Each condition has $2\times P/4=P/2$

All 4 Conditions have $4\times P/2$ 2P

Sex-inclinations. Each sex-inclination will have $2\times P/2=P$

In hellish condition, there is one, the common-sex-inclination hence ... ... P.

In Sub-human, all 3, and hence ... ... 3P.

In human, the same ... ... 3P.

In Celestial, only 2, the male and female inclinations are found and hence ... ... 2P.

In all. ... 9P.

Passions. Each passion has $2\times P=2P$.

Hellish condition has all 4 passions and common sex-inclination and hence $4\times 2P$ ... ... 8P.

Sub-humans have 4 passions and 3 sex-inclinations and hence $4\times 3\times 2P$ ... ... 24P.

Humans the same ... ... 24P.

Celestials $4\times 2\times 2P$. ... ... 16P.

72P.

Thought Paints. Each thought-paint has $2\times 2P=4P$.

Hellish condition has common-sex-inclinations, with 4 passions, and the three bad-thought-paints and hence $1\times 4\times 3\times 4P=$ ... 48P.

Sub-human has 3 sex-inclinations, 4 passions, 6 thought-paints and hence $3\times 4\times 6\times 4P$. 288P.

Human has the same 288P.

Celestial has 2, the male and female sex-inclinations, passions, 6 thoughts and hence $2\times 4\times 6\times 4P$. 192P.

816P.

Adding all the above combinations, we have

$P/2-1+2P+9P+72P+816P$.

$=P/2-1+899\,P=\frac{P-2+1798P}{2}$

$=\frac{1799P-2}{2}=1799\frac{P}{2}-1$.

III Mixed Stage. The Pratyeka-Padas will be 16 as below :—

Knowledge.			Conation.			Acquisitions.									
Sensitive.	Scriptural	Visual.	Ocular.	Non ocular.	Visual.	Charity.	Gain.	Enjoyable.	Re-enjoyable.	Might.	Ignorance.	Non-control.	Non-liberatedness.	Soulness.	Liberableness.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

The Pinda-Pada will be the same as stated before. There will be $2^{15}=32768=P/2$ Combinations of the 16th term, Liberebleness. The sum of all combinations of the 16 terms will be $2^{16}-1=P-1$.

The Pinda-Pada combinations will be calculated as follows in the the manner explained above in detail.

Conditions of existence. Each will have $2\times P/2=P$. and all $4\times P$. 4P.

Sex-inclinations. Each will have 2P and in all 4 conditions of Existence, the sex-inclinations Combinations will be $9\times2P$ ... 18P.

Passions. Each will have $2\times2P=4P$, and in all conditions of Existence, and inclinations, the Passion combinations will be $4\times9\times4\times P$ 144P

Thought Paints. Each will have $2\times4P=8P$.

In Hellish Condition of Existence, there are 3 paints, with 4 passions, common sex-inclination and hence the combinations will be $3\times4\times1\times8P.=12\times8\times P$. ... ... 96 P.

Sub-human......... $6\times4\times3\times8P=72\times8P$. 576 P.

Human the same. 576 P.

Celestial $3\times4\times2\times8P=$ 192 P.

1440 P.

All the Combinations in the 3rd stage are thus $P-1+4P+18P+144P+1440P=1607/P-1$.

IV Vowless Stage. Here the right-belief Pinda-Pada is an additional term and the other Combinations are the same as in the Mixed Stage viz: 1607 P—1.

There are 3 kinds of Right-belief, Destructive, Subsidential and Destructive-subsidential.

Combinations of Riget-belief will be double those of a thought paint $=8P \times 2 = 16P$. As stated in detail under the third stage on page 837 the combinations of sex-inclination, passions and thought-paints in 4 conditions of Existence are $12+72+72+24=180$.

Therefore combinations for subsidential belief will be $16P \times 180 = 2880$ P; and combinations for the destructive-subsidential belief the same $= 16P \times 180 = 2880P$.

To discuss Destructive-right-belief:

In hellish condition this belief is possible only in the first hell. There is only the grey thought-paint, The combinations of passions, sex-inclinations, and thought-paints are $4 \times 1 \times 1 = 4$ 4

Only male sub-humans of enjoyment region can have this belief; and only 4 thought-paints, excluding blue and black. The combinations will be $4 \times 4 \times 1 = 16$ ... 16

In humans the combinations will be $6 \times 4 \times 3 = 72$ ... 72

In Celestials only males have this belief and combinotions are $3 \times 4 \times 1 = 12$ ... 12

104

The Destructive-Belief combinations are $104 \times 16P = 1664P$. 1664P.

The total combinations in this stage are thus

1607 P−1	as in the previous stage
2880 P	in Subsidential belief,
2880 P	in Destructive-subsidential belief
1664 P	in Destructive belief.
= 9031 P − 1,	and (7367−1) only without those in Destructive-belief.

V. **Partial-Vow.** This is possible only in sub-human and human conditions of life. Non-control will in Pratyeka.pada be replaced by Partial control. Otherwise this is similar to the 4th stage.

Combinations of the 16th term with others are and the P/2 sum of all terms P1.

Let us calculate the combinations in Pinda-Pada.

Conditions of Existence. Each will be $2 \times P/2 = P$, Combinations in human and sub-human = 2P. ... ... 2P.

Sex-inclination. Each has $2 \times P = 2P$.

3 Sex-inclinations in each of the 2 condition, will have $6 \times 2P = 12P$.

Passion. Each has double of 2 P = 4P

Sub-human and human each have 4 passions, and with 3 sex-inclinations, the combinations are $2 \times 4 \times 3 \times 4P = 96P$. ... 96P.

Thought-paints. Each has double that of a passion, 2×4P=8P.

There are 3 thought-paints, 4 passions, and 3 sex-inclinations in sub-humans and humans both. The combinations are 3×4×3×2×8P=576P. ... ... 576P.

Combinations in Right-belief are double those in the preceding term, Thought-paint, viz. 2×8P=16P.

Sub-humans and humans each have 3 paints, 4 passions, 3 sex-inclinations. Combinations for Subsidential-belief are 2×3×4×3×16P=72×16P=1152P. ... 1152P.

Combinations in **Destructive-subsidential-belief** are the same, 72 × 16P1=152P. ... ... 1152P.

In Destructive belief, which only humans can have, the combinations will be 16P × 36=576 P. ... 576P.

All Combinations in Partial-Vow-Stage are P-1+2P+12P+96P+576P+1152P+1152P+576P=3567P-1.... 3567P-1.

Without those in Destructive belief, they are 2991P-1.... 2991P-1.

VI. Imperfect-Vow-Stage. Here Mental-knowledge is added, and Partial control changed into Control-with-attachment. This stage is possible to humans only. Human condition should therefore be treated as Pratyeka, and the terms amount to 18. The last term "human condition" will have $2^{17}=2\times2^{16}=2P$ Combinations, and the sum of all terms combinations is $2^{18}-1=2^{16}\times2^{2}-1=4P-1$ ... 4P-1.

To calculate Pinda-Pada.

Sex-inclinations. Each has 2×2P=4P. 3 inclinations have 3×4P=12P. ... ... 12P.

Passions. Each has 2×4P=8P. The combinations for 4 passions ase 4×3×8P=12×8P=96P. ... 96P.

Thought-paints. Each has 2×8P=16P. The combinations for 3 thought-paints, with 4 passions, 3 sex-inclinations are 3×4×3×16P =576P. ... 576P.

Right-belief. Each has 2×16P=32P. The 3 kinds of Right-belief, 3 thought-paints, 4 passions, and 3 inclinations have 3×3×4×3×32P=108×32P=3456P. ... 3456P.

Grand total of all combinations is 4P-1+12P+96P+576P+3456P, ... 4144P-1.

VII. Perfect Vow has the same as those in Imperfect-vow, 4144P-1. ... 4144P-1

VIII. (S). New-thought-activity, in subsidential-ladder has only the white thought-paint, and conduct is changed into Subsidential. There are thus 19 Pratyeka Pada.

The value of the last term is $2^{18}=2^{16}\times2^{2}=4P$

Pindapada terms are the 3 inclinations, and 2 beliefs, the Subsidential and Destructive.

Each Sex-inclination has 2×4P=8P. All 3 have 3×8P=24P. 24P.

Each passion has 2×8P=16P. The four passions, with 3 inclinations, have 4×3×16P=192P. ... 192P.

Each Right-belief has 2×16P=32P. The 2 kinds of Right belief, with 4 passions and 3 sex-inclinations have 2×4×3×32P=768P. ... 768P.

Sum of all 19 Pratyeka-pada is $2^{19}-1=2^{16}\times2^{3}-1=8P-1$. 8P-1.

All combinations in this stage are 8P-1+24P+192P+768P=992P-1. 992P-1.

IX. (S) with Sex-inclination. Has the same as the 8th stage, 992P-1. 992P.-1

IX. (S) without sex-inclination. Has the same 19 Pratyeka-pada, and 8P-1 Combinations.

Pindapada calculations. The 19th term has $2^{18}=4P$. Each passion has 2×4P=8P; 4 passions have 4×8P=32P. Each Right-belief: has 2×8P=16P. The two kinds of Right-belief, with passions have 2×4×16P=128P. All combinations in this stage are 8P-1+32P+128 P=168P-1. ... 168P-1.

X. (S). By addition of the single passion, slight-greed the pratyeka-pada will be raised to 20. The Pinda-pada is only Right-belief. The 20th term slight-greed has $2^{19}=2^{16}\times2^{3}=8P$. Each Right-belief, has 2×8P=16P. The 2 kinds of Right-belief have 2×16P=32P. Total of all the Combinations will be 16P-1+32P=48P-1. ... 48P-1.

XI. Excluding passion, there are only 19 Pratyeka-pada, Combinations of the 19th term are $2^{18}=4P$.

Each Right-belief will have 2×4P=8P. The 2 kinds of belief will have 2 ×8P=16P. All combinations in Subsided-delusion stage are 8P−1+16P=24P−1 ... 24P-1

VIII. (D) In the Destructive ladder, this stage has Destructive control, instead of Subsidential control, and Destructive-right-belief will be added to Pratyeka-pada, making them 20. The last term is $2^{19}=2^{16}\times2^{3}$=8P.

Pinda-pada Calculations. Each sex-inclination has 2×8P =16P. The 3 sex-inclination will have 3×16P=48P. Each passion has 2×16P=32P. 4 passions with 3 sex-inclinations have 4×3×32P=12×32P=384P. All combinations are 16P−1+48P+384P. ... 448P−1.

IX (D) with sex-inclination. In the Destrucive ladder this stage has the same combinations as VIII (D) ... 448P−1.

IX (D) without sex-inclination. There are 20 Pratyeka-pada and Pinda-pada consists of passion only.

The 20th term is $2^{19}=2^{16}\times2^{3}$=8P. Each passion has 2 x 8P=16P. 4 passions have 4×16P=64P. The total of both kinds=16P−1+64P=80P−1. ... 80P−1.

X (D). Slight-greed is added to Pratyeka and there is no Pinda-pada. The 21st term is $2^{20}=2^{16}\times2^{4}$ = 16P. All combinations are 16P×2 −1. ... 32P−1.

XII. Here there is no Slight greed, Pratyeka terms are reduced to 20. All combinations are 2×8P−1 ... 16P−1.

XIII. The Pratyeka terms are 14—Perfect knowledge, Perfect conation, Destructive-Right-belief, Destructive-Right-conduct, the 5 Destructive acquisitions, Non-liberatedness, soulness, liberableness, human condition, and white-thought-paint. The combinations are 2^{14} −1. ... P/4−1.

XIV. There is no thought-paint. The sum of combinations of 13 terms is to 2^{13} −1. ... P/8−1.

Liberated souls have Perfect-knowledge, Perfect conation, Destructive-Right-Belief, Infinite power, and soulness.

The sum of all Combinations will be 2^{5} −1 = 32−1 = 31.

मिच्छादीणं दुति दुसु अपुव्वअणियट्टिखवगसमगेसु ।
सुहुमुवसमगे संते सेसे पत्तेयपदसंखा ॥८६४॥
पणणर सोलट्ठारस वीसुगुवीसं च वीसमुगुवीसं ।
इगिवीस वीसचउदसतेरसपणगं जहाकमसो ॥८६५॥जुम्मं।

मिथ्यादीनां द्वित्रिषु द्वयोः अपूर्वानिवृत्तिक्षपकोपशमकेषु ।
सूक्ष्मोपशमके शान्ते शेषे प्रत्येकपदसंख्या ॥ ८६४ ॥
पञ्चदश षोडशाष्टादश विंशैकोनविंशं च विंशमेकोनविंशम् ।
एकविंशं विंशचतुर्दशत्रयोदशपञ्चकं यथाक्रमशः ॥ ८६५ ॥ युग्मम्

864-865. The number of Pratyeka-pada in (stages) beginning from Wrong-belief, is fifteen in (each of) the (first) two; sixteen in (each of) the (next) three; eighteen, in (each of) the (next) two; twenty in the Destructive, New and Advanced-thought-activity (stage); nineteen in (the) Subsidential (ones); twenty in Subsidential-slightest-(greed), nineteen in Subsided-(delusion); twenty-one, twenty, fourteen, thirteen and five in the rest, (i.e., respectively, in Destructive, 10th, 12th, 13th and 14th stages and in the Liberated).

मिच्छाइट्ठिप्पहुदिं खीणकसाओत्ति सव्वपदभंगा ।
पणछिं च सहस्सा पंचसया होंति छत्तीसा ॥८६६॥

मिथ्यादृष्टिप्रभृति क्षीणकषाय इति सर्वपदभङ्गाः ।
पञ्चषष्ठिः च सहस्राणि पञ्चशतानि भवन्ति षट्त्रिंशत् ॥८६६॥

तग्गुणगारा कमसो पणणउदेयत्तरीसयाणा दलं ।
ऊणट्ठारसयाणं दलं तु सत्तहियसोलसयं ॥८६७॥

तद्गुणकाराः क्रमशः पञ्चनवत्येकसप्ततिशतानां दलम् ।
एकोनमष्टादशशतानां दलं तु सप्ताधिकषोडशशतम् ॥८६७॥

866-867. Sarva-pada Combination (of terms) (in stages beginning), from Wrong-belief to Delusionless are calculated by using) sixty-five thousand and five-hundred and thirty-six (as a unit).

That (unit) is repectively multiplied by half of seventy-one hundred and ninety-five, eighteen hundred minus one, and sixteen hundred and seven, in the first three stages.

तेवत्तरिं सयाई सत्तावट्ठी य अविरदे सम्मे ।
सोलस चेव सयाइं चउसट्ठी खयियसम्मस्स ॥८६८॥

त्रिसप्ततिशतानि सप्तषष्टिश्च अविरते सम्ये ।
षोडश चैव शतानि चतुःषष्टिः क्षायिकसम्यस्य ॥ ८६८ ॥

ऊणत्तीससयाइं एक्काणउदी य देसविरदम्मि ।
छावत्तरि पंचसया खइयणरे णत्थि तिरियम्मि ॥ ८६९ ॥

एकोनत्रिंशच्छतानि एकनवतिश्च देशविरते ।
षट्सप्ततिः पञ्चशतानि क्षायिकनरे नास्ति तिरश्चि ॥ ८६९ ॥

इगिदालं च सयाइं चउदालं च य पमत्त इदरे य ।
पुव्वुवसमगे वेदाणियट्टिभागे सहस्समट्ठूणं ॥ ८७० ॥

एकचत्वारिंशच्च शतानि चतुश्चत्वारिंशच्च प्रमत्ते इतरस्मिंश्च ।
अपूर्वोपशमके वेदानिवृत्तिभागे सहस्रमष्टोनम् ॥ ८७० ॥

अडसट्ठी एक्कसयं कसायभागम्मि सुहुमगे संते ।
अडदालं चउवीसं खवगेसु जहाकमं वोच्छं ॥ ८७१ ॥

अष्टषष्टिः एकशतं कषायभागे सूक्ष्मके शान्ते ।
अष्टचत्वारिंशत् चतुर्विंशं क्षपकेषु यथाक्रमं वक्ष्यामि ॥ ८७१ ॥

868-69. Seventy-three hundred and sixty-seven in the Vowless-right-belief, sixteen hundred and sixty four in Destructive-right-belief.

Twenty-nine hundred and ninety-one in the Partial Vow, five hundred seventy-six in Destructive Right (belief), among humans, not in the sub-humans.

Forty one hundred and forty-four in (each of) the Imperfect (vow and) the other (Perfect vow), eight less one thousand in each of Subsidential, New, and Advanced-thought-activity, with sex (inclination).

One hundred and sixty-eight in the (9th stage with) Passion only, forty-eight in the slightest (delusion), and twenty-four in Subsided (delusion). I shall speak gradually for (stages of the) destructive (ladder etc.,).

अडदालं चारिसयापुव्वे अणियट्टिवेदभागे य।
सीदी कसायभागे तत्तो बत्तीस सोलं तु ॥ ८७२ ॥
अष्टचत्वारिंशत् चतुःशतान्यपूर्वे अनिवृत्तिवेदभागे च।
अशीतिः कषायभागे ततो द्वात्रिंशत् षोडश तु ॥ ८७२ ॥

872. (They are) four hundred and forty-eight in (each of) the New and Advanced-thought-activity with sex-inclination, eighty with passion (in the 9th); then thirty-two (in the 10th) and sixteen (in the 12th).

जोगिम्मि अजोगिम्मि य बेसदछप्पणणयाण गुणगारा।
चउसट्ठी बत्तीसा गुणगुणिदेक्कूणया सव्वे ॥ ८७३ ॥
योगिनि अयोगिनि च द्विशतषट्पञ्चाशतां गुणकाराः।
चतुःषष्टिः द्वात्रिंशत् गुणगुणिते एकोनकाः सर्वे ॥ ८७३ ॥

873. Two-hundred and fifty-six in (each of) the Vibratory and Non-vibratory (are to be) multiplied (by) sixty-four and thirty-two (respectively). (To find out total number of all combinations) in all the (stages), after multiplication, one should be deducted (everywhere).

सिद्धेसु सुद्धभंगा एक्कत्तीसा हवंति णियमेण।
सव्वपदं पडि भंगा असहायपरक्कमुद्दिट्ठा ॥ ८७४ ॥
सिद्धेषु शुद्धभङ्गा एकत्रिंशत् भवन्ति नियमेन।
सर्वपदं प्रति भङ्गा असहायपराक्रमोद्दिष्टाः ॥ ८७४ ॥

874. Pure combinations among the Liberated are necessarily thirty-one. (Thus) combinations with reference to all terms (Sarva-pada) have been described by Lord Mahavira possessed un-assisted Power.

Commentary.

The calculations explained above may be shown in a tabular statement as below:—

	Stages.	Pratyeka-Pada.	Pinda-Pada.	Total Combinations.
	I	15	5	$\frac{7195 P}{2} -1$
	II	15	4	$\frac{1799 P}{2} -1$
	III	16	4	1607 P—1
	IV	16	5	7367 P—1
	IV Destructive Belief.	16	5	1664 P—1
	V	16	5	2991 P—1
	V Destructive Belief.	16	5	576 P—1
	VI	18	4	4144 P—1
	VII	18	4	4144 P—1
Subsidential.	VIII	19	3	992 P—1
	IX with Sex	19	3	992 P—1
	IX without Sex	19	2	168 P—1
	X	20	1	48 P—1
	XI	19	1	24 P—1
Destructive.	VIII	20	2	448 P—1
	IX with Sex	20	2	448 P—1
	IX without Sex	20	1	80 P—1
	X	21	0	32 P—1
	XII	20	0	16 P—1
	XIII	14	0	16384—1
	XIV	13	0	8192—1
	Liberated.	5	0	31

The grand total of combinations in all the stages, P being equal to 65536 is:—

$$\left\{ \frac{\quad}{2} + \frac{1799}{2} + 1607 + 7367 + 1664 + 2991 + 576 + 4144 + 4144 \right.$$
$$\left. + 992 + 992 + 168 + 48 + 24 + 448 + 448 + 80 + 32 + 16 \right\} - 21$$
$$+ 16384 + 8192 + 31.$$
$$P \left\{ \frac{7196+1799}{2} + \text{[illegible]} \right\} - 21 + 24607$$
$$P \left\{ \frac{8994}{2} + 25741 \right\} + 2458\text{[illegible]}$$
$$P \left\{ 4497 + 25741 \right\} + 24586$$
$$(P \times 30238) + 24586$$
$$= 65536 \times 30238 + 24586$$
$$= 1981677568 + 24586$$
$$= 1,98,17,02,154.$$

आदेसेवि य एवं संभवभावेहिं ठाणभंगाणि ।
पदभंगाणि य कमसो अव्वामोहेण आणेज्जो ॥ ८७५ ॥
आदेशेऽपि च एवं संभवभावैः स्थानभङ्गाः ।
पदभङ्गाश्च क्रमशः अव्यामोहेन आनेयाः ॥ ८७५ ॥

875. Group combinations and the Pada combinations, of all possible thoughts in soul-quests also, should in the same manner, be considered serially, and carefully.

असिदिसदं किरियाणं अक्किरियाणं च आहु चुलसीदी ।
सत्तट्ठण्णाणीणं वेणयियाणं तु बत्तीसं ॥ ८७६ ॥
अशीतिशतं क्रियाणामक्रियाणां चाहुः चतुरशीतिः ।
सप्तषष्टिरज्ञानिनां वैनयिकानां तु द्वात्रिंशत् ॥ ८७६ ॥

876. (The number of systems of Philosophy) has been described as one hundred and eighty Kriya-vadi, eighty-four Akriya-vadi, sixty-seven Ajnana-vadi, and thirty-two Vinaya-vadi.

Commentary.

Established and generally recognised forms of religion are not many; but personal beliefs vary immensely. One may just as well

say that there are as many sets of belief as there are human beings. Jain philosophers have however reduced all sets of beliefs to 363 kinds.

There are some who have no religious beliefs whatsoever. They may be called negativists or agnostics.

Others are positivists. They attach all responsibility for events to Time, Destiny, Nature, God, Atman.

Illusionists or Epicureans recognise sexsual pleasures only; and do not bother themselves to find out the ultimate reality of things.

Devotionists again content themselves with merely worshipping others. They have no idea of soul-power. Jainism reconciles all these differing, inconsistent and contradictory theories by taking a broad and expansive view of things, by showing that there is partial truth in every theory, and the whole truth is found by looking at things from various points. Truth has many facets. Our view, our knowledge, our information is limited in various ways, and each one of us having an imperfect view of the whole quarrels with the other whose view is as imperfect, but is directed from and to a different point. One who can see the whole object from all points at one and the same moment of time knows the whole truth, and can correct and reconcile the various views of ill-informed disputants.

The story of the seven blind men, who stumble against an elephant, and give their individual ideas of the animal, is an apt illustration of what is said above. One of them who happens to catch the ear, likens the elephant to a large hand-fan, one who catches hold of the tail says it is like a thick stout rope, one who falls upon the legs calls it a pillar, and so on. But one who can see the whole elephant by his eyes, corrects them all, tells them that each is right from a certain point of view, to a limited extent; and the whole truth he describes by giving details of the parts separately perceived by the blind men, which go to form the whole.

Other systems of thought outside Jainism have been divided into 4 main groups, and are sub-divided into 363.

1. Kriya-vadins. These may be called Positivists. Their sub-divisions are 180, because of the varying theories in respect of the nine categories, Jiva, Ajiva, Asrava, Samvara, Nirjara, Bandha, Moksha, Punya Papa, as affected by Time, God, Soul, Destiny, and Nature, working by itself, through another, permanently or momentarily. 9×5×4=180.

Akriya-vadins. Negativists have 84 sub-divisions, due to the varying theories of non-existence in respect of each of the seven *tattwas* with reference to Time, God, Soul, Destiny, and Nature working by itself or through another; and non-existence of the 7 *tattwas* with reference to Destiny and Time alone, irrespective of their working by themselves or through another. 7×5×2+7×2=70+14=84.

*Ajnana-vadins, or Agnostics, who have no beliefs at all in any*thing, with reference to the 7 aspects of 9 categories, and the 4 aspects of existence, non-existence, existence and non-existence, and indescribableness of the pure soul. 7×9+4=67.

Vinaya-Vadins. Devotionists are of 32 kinds with reference to reverence of God, King, Scholars, Saints, Old-men, Children, Mother, father through mind, body, speech and offerings. 8×4=32.

All kinds of Partial or non-true believers are 180+84+67+32=363.

अत्थि सदो परदोवि य णिच्चाणिच्चत्तणेण य णवत्था ।
कालीसरप्पणियदिसहावेहिं य ते हि भंगा हु ॥ ८७७ ॥
अस्ति स्वतः परतोऽपि च नित्यानित्यत्वेन च नवार्थाः ।
कालेश्वरात्मनियतिस्वभावैश्च ते हि भङ्गा हि ॥ ८७७ ॥

877. Combinations (of Kriyavada) (come about) by (multiplying each of) the nine categories (Jiva, Ajiva, Punya, Papa, Asrava, Samvara, Nirjara, Bandha, Moksha) with Kala (time) Ishwara (God), Atma (soul) Niyati (Destiny) and Svabhava (Nature) and (the 4 ways) Swatah (by itself) Paratah (through another) Nityatva (permanently), Anityatva (momentarily).

Commentary.

The 7 Tattwas are described in Sacred Books of the Jainas, Vol. II, page 7. They form the 9 categories with merit and demerit.

अत्थि सदो परदोवि य णिच्चाणिच्चत्तणेण य णवत्था ।
एसिं अत्था सुगमा कालादीणं तु वोच्छामि ॥ ८७८ ॥
अस्ति स्वतः परतोऽपि च नित्यानित्यत्वेन च नवार्थाः ।
एषामर्थाः सुगमाः कालादीनां तु वक्ष्यामि ॥ ८७८ ॥

888. (Each of) the nine categories exists, by itself, by the other, permanently or momentarily. (This is) easy to understand. Shall speak about time, etc.

कालो सव्वं जरगयदि कालो सव्वं विगस्सदे भूदं ।
जागादि हि सुत्तेसुवि ण सक्कदे वंचिदुं कालो ॥ ८७९ ॥
कालः सर्वं जनयति कालः सर्वं विनाशयति भूतम् ।
जागर्ति हि सुप्तेष्वपि न शक्यते वञ्चितुं कालः ॥ ८७९ ॥

889. Time generates all. Time destroys all. It is awake even in those who are asleep. No one can evade time.

अण्णाणी हु अणीसो अप्पा तस्स य सुहं च दुक्खं च ।
सग्गं गिरयं गमणं सव्वं ईसरकयं होदि ॥ ८८० ॥
अज्ञानी हि अनीश आत्मा तस्य च सुखं च दुःखं च ।
स्वर्गं निरयं गमनं सर्वमीश्वरकृतं भवति ॥ ८८० ॥

880. The soul is ignorant and quite powerless. All pleasure, pain, going to heaven or hell is caused by God.

एक्को चेव महप्पा पुरिसो देवो य सव्ववावी य ।
सव्वंगणिगूढोवि य सचेयणो णिग्गुणो परमो ॥ ८८१ ॥
एकश्चैव महात्मा पुरुषो देवश्च सर्वव्यापी च ।
सर्वाङ्गनिगूढोपि च सचेतनो निर्गुणः परमः ॥ ८८१ ॥

881. There is only one Great Soul, is Almighty, Bright, All-pervading, totally unknowable, also conscious, without attribute and Supreme.

जत्तु जदा जेण जहा जस्स य णियमेण होदि तत्तु तदा ।
तेण तहा तस्स हवे इदि वादो णियदिवादो दु ॥ ८८२ ॥
यत्तु यदा येन यथा यस्य च नियमेन भवति तत्तु तदा ।
तेन तथा तस्य भवेदिति वादो नियतिवादस्तु ॥ ८८२ ॥

882. That which must happen at a certain time, through a certain agency, in a certain manner, in respect of a certain object,

must happen at that time, through that agency, in that manner, in respect of that object. This is Niyativada (Fatalism).

को करइ कंटयाणं तिक्खत्तं मियविहंगमादीणं ।
विविहत्तं तु सहाओ इदि सव्वंपि य सहाओत्ति ॥ ८८३ ॥
कः करोति कण्टकानां तीक्ष्णत्वं मृगविहङ्गमादीनाम् ।
विविधत्वं तु स्वभाव इति सर्वमपि च स्वभाव इति ॥ ८८३ ॥

883. What creates sharpness in thorns and difference in varieties of animals, birds, etc. ? It is Nature. Therefore all is only Nature.

णत्थि सदो परदोवि य सत्तपयत्था य पुण्णपाऊणा ।
कालादियादिभंगा सत्तरि चदुपंतिसंजादा ॥ ८८४ ॥
नास्ति स्वतः परतोऽपि च सप्तपदार्थाश्च पुण्यपापोनाः ।
कालादिकादिभङ्गाः सप्ततिः चतुष्पङ्क्तिसंजाताः ॥ ८८४ ॥

884. (There are) seventy kinds (of Akriya-vadi) due to 4 groups of nonexistence theory (1) by itself, (2) through another, (3) the seven categories excluding merit and demerit, and (4) Time etc. (i. e., Time God, Soul, Destiny and Nature).

णत्थि य सत्तपदत्था णियदीदो कालदो तिपंतिभवा ।
चोद्दस इदि णत्थित्ते अक्किरियाणं च चुलसीदी ॥ ८८५ ॥
नास्ति च सप्तपदार्था नियतितः कालतः त्रिपङ्क्तिभवाः ।
चतुर्दश इति नास्तित्वे अक्रियाणां च चतुरशीतिः ॥ ८८५ ॥

885. (Add) fourteen (combinations) due to 3 groups of non-existence theory (1) seven categories and (2) Destiny and (3) Time. (There are) eighty four Akriya-vadins.

को जाणइ णवभावे सत्तमसत्तं दयं अवच्चमिदि ।
अवयणजुद सत्ततयं इदि भंगा होंति तेसट्ठी ॥ ८८६ ॥
को जानाति नवभावेषु सत्त्वमसत्त्वं द्वयमवाच्यमिति ।
अवचनयुतं सप्ततयमिति भङ्गा भवन्ति त्रिषष्टिः ॥ ८८६ ॥

886. Concernig (the above) nine categories, who knows their existence, non-existence, both (existence and non-existence) indescribability, indescribable existence, indescribable nonexistence or indescribable existence and nonexistence. (Each of them) having seven aspects make up 9×7, the sixty-three kinds.

को जाणइ सत्तचऊ भावं सुद्धं खु दोण्णिपंतिभवा ।
चत्तारि होंति एवं अण्णाणीणं तु सत्तट्ठी ॥ ८८७ ॥
को जानाति सत्त्वचतुष्कं भावं शुद्धं खलु द्विपङ्क्तिभवाः ।
चत्वारो भवन्ति एवमज्ञानिनां तु सप्तषष्टिः ॥ ८८७ ॥

887. Who knows about the four aspects of pure substance which in two series, (substance and the aspects) gives four Combinations. Thus there are (63+4) 67 (kinds of) Illusionists (अज्ञानी)

Commentary.

Illusionists do not believe in the nine categories having reference to seven aspects, nor in the pure substance being described in four aspects. 9×7+1×4=67 are the theories propounded by Illusionists. From Jain point of view Soul is described or understood in 7 aspects.

1. Soul exists in view of its individual attributes.
2. Soul does not exist in view of attributes foreign to it.
3. Soul exists with reference to its own attributes, and does not exist with reference to attributes foreign to it.
4. Soul is indescribable. No words can express its full reality at any moment of time.
5. Soul exists, but is indescribable.
6. Soul does not exist, but is indescribable.
7. Soul exists and does not exist, and yet it is indescribable.

Each of the other 8 categories can be similarly described in 7 ways. The Illusionists do not recognise these aspects. Thus there are 67 kinds of Illusionists.

मणुवयणकायदाणगविणओ सुरणिवइणाणिजदिवुड्ढे ।
बाले मादुपिदुम्मि च कायव्वो चेदि अट्ठचऊ ॥ ८८८ ॥

मनोवचनकायदानविनयः सुरनृपतिज्ञानियतिवृद्धे ।
बाले मातृपित्रोश्च कर्तव्यः चेति अष्टचतुष्कम् ॥ ८८८ ॥

888. Reverence to God, King, scholars, saints, old men, children, mother and father should be offered through mind, speech, body and offerings. Eight quadrupled (i. e., 8×4=32 are the kinds of devotionists).

सच्छंदादिट्ठीहिं वियप्पियाणि तेसट्ठिजुत्ताणि सयाणि तिण्णि ।
पासंडियं वाउलकारणाणि अण्णाणिचित्ताणि हरंति ताणि ॥
स्वच्छन्दहष्टिभिः विकल्पितानि त्रिषष्टियुक्तानि शतानि त्रीणि ।
पाखण्डिनां व्याकुलकारणानि अज्ञानिचित्तानि हरन्ति तानि ॥

889. Threehundred and sixtythree are the distracting theories propounded by self-willed heretics. They catch the hearts of the ignorant only.

आलसड्ढो णिरुच्छाहो फलं किंचि ण भुंजदे ।
थणक्खीरादिपाणं वा पउरुसेण विणा ण हि ॥ ८९० ॥
आलस्याढ्यो निरुत्साहः फलं किञ्चिन्न भुंक्ते ।
स्तनक्षीरादिपानं वा पौरुषेण विना न हि ॥ ८९० ॥

890. One full of laziness, and devoid of zeal, cannot enjoy any fruit. Breast-milk cannot be drunk without effort.

दइवमेव परं मण्णे धिप्पउरुसमणत्थयं ।
एसो सालसमुत्तुंगो कण्णो हण्णइ संगरे ॥ ८९१ ॥
दैवमेव परं मन्ये धिक् पौरुषमनर्थकम् ।
एष सालसमुत्तुङ्गः कर्णो हन्यते संगरे ॥ ८९१ ॥

891. Others believe in Destiny alone and despise efforts as useless. Karna, lofty like the Sal tree, was killed in battle.

Commentary.

Neither Destiny nor Efforts alone are of much avail. A judicious combination of both brings about success. Destiny is the result of efforts, and Destiny helps in efforts. Through effort we can reduce the intensity of bad Karmic forces, and increase that of

good Karmas. And yet sometimes Destiny may prevail, and at another time effort alone may bear fruit.

संजोगमेवेति वदंति तण्णा णेवेक्कचक्केण रहो पयादि ।
अंधो य पंगू य वणं पविट्ठा ते संपजुत्ता णयरं पविट्ठा ॥८९२॥
संयोगमेवेति वदन्ति तज्ज्ञा नैवैकचक्रेण रथः प्रयाति ।
अन्धश्च पङ्गुश्च वनं प्रविष्टौ तौ संप्रयुक्तौ नगरं प्रविष्टौ ॥ ८९२ ॥

892. Some sensible (persons) believe in combined action. A chariot cannot proceed by one wheel alone. Blind and lame men situated in a forest, may both enter the city, by combined efforts. (If the lame is carried by blind, who will be directing him along the right path, both will emerge out of the forest and enter the city safely).

सइउट्ठिया पसिद्धी दुव्वारा मेलिदेहावि सुरेहिं ।
मज्झिमपंडवखित्ता माला पंचसुवि खित्तेव ॥ ८९३ ॥
सकृदुत्थिता प्रसिद्धिः दुर्वारा मिलितैरपि सुरैः ।
मध्यमपाण्डवक्षिप्ता माला पञ्चस्वपि क्षिप्तेव ॥ ८९३ ॥

893. (Others believe that) once a rumour is afloat, even the gods joined together can not undo it. The garland was placed (round the neck of) the middle-(seated) Pandava (Arjuna); but it was taken as placed, on all five.

Commentary.

This is an allusion to the well-known tradition that at selection time, Draupadi chose Arjun as her husband, and garlanded him. It was however given out that the garland fell on all the five, and she was treated as the wife of all the five Pandava brothers.

जावदिया वयणवहा तावदिया चेव होंति णयवादा ।
जावदिया णयवादा तावदिया चेव होंति परसमया ॥८९४॥
यावन्तो वचनपथाः तावन्तश्चैव भवन्ति नयवादाः ।
यावन्तो नयवादास्तावन्तश्चैव भवन्ति परसमयाः ॥ ८९४ ॥

894. There are as many points of view as there are modes of speech. There are as many perverse theories as there are points of view.

Commentary.

Whenever a man speaks about a thing, he cannot convey all that he means to say about that thing, in any language or words, how so very much profuse. No description is complete by itself. It comprises only one or some of the various aspects of a thing. There are other aspects also. If an aspect, expressed by one sentence is taken to be the whole description of a thing, that will be incorrect and possibly perverse. All the points of view are partially correct. A man is father to his son, but a son to his father. He is a father and a son both, and neither a father nor a son, as the occasion may be. He is either, neither, and both varying with the point of view in the conversation.

परसमयाणं वयणं मिच्छं खलु होइ सव्वहा वयणा ।
जेणाणं पुण वयणं सम्मं खु कहंचिवयणादो ॥ ८९५ ॥
परसमयानां वचनं मिथ्या खलु भवति सर्वथावचनात् ।
जैनानां पुनः वचनं सम्यक्खलु कथंचिद्वचनात् ॥ ८९५ ॥

895. Statements of heretics are really wrong, on account of (their) absolute assertion. Statements by Jainas are certainly correct because they speak from a relative point of view.

End of Chapter VII.

CHAPTER VIII.

Three special thought-activities.

णमह गुणरयणभूसण सिद्धंतामियमहद्धिभवभावं ।
वरवीरणंदिचंदं णिम्मलगुणमिंदणंदिगुरुं ॥८९६॥
नमत गुणरत्नभूषण सिद्धान्तामृतमहाब्धिभवभावम् ।
वरवीरनन्दिचन्द्रं निर्मलगुणमिन्द्रनन्दिगुरुम् ॥८९६॥

896. (O Chamundarai), bejewelled with virtues, bow down to the great Moon Viranandi (Achaarya), who has come out of the great ocean of Philosophy-nectar, and to the preceptor Indranandi of pure attributes.

Commentary.

This Gommatsara was composed by Shri Nemichandra Acharya for Chamundarai, the great Jain Commander-in-Chief of Raja Rayamalla of the Ganga dynasty. Nemichandra Acharya at the commencement of a fresh Chapter bows to the great Masters of learning, Acharyas Viranandi and Indra Nandi. There is an allusion to the mythological tradition that when the celestials and infra-celestials churned the Ocean, 14 Gems came out thereof, and the Moon was one of them.

इगिवीसमोहखवणुवसमणणिमित्ताणि तिकरणाणि तहिं ।
पढमं अधापवत्तं करणं तु करेदि अपमत्तो ॥८९७॥
एकविंशतिमोहक्षपणोपशमननिमित्तानि त्रिकरणानि तस्मिन् ।
प्रथममधःप्रवृत्तं करणं तु करोति अप्रमत्तः ॥८९७॥

897. There are three Karana (special-thought activities) which cause destruction, or subsidence of the twenty-one (sub-classes of the) Deluding-Karma. A Saint in the Perfect-vow stage performs the first, Adhah-Pravrittam.

Commentary.

The four error-feeding passions are destroyed by one with destructive-right belief. Out of the 25 sub-classes of Conduct-deluding Karma, 21 only remain to be subsided or destroyed. This is done through three special processes of thought-concentration. The first is called Adhah Pravritta Karana, the primary process, and is used by a saint in the 7th stage.

जम्हा उवरिमभावा हेट्ठिमभावेहिं सरिसगा हौंति ।
तम्हा पढमं करणं अधापवत्तोत्ति णिद्दिट्ठं ॥८९८॥
यस्मादुपरितनभावा अधस्तनभावैः सदृशका भवन्ति ।
तस्मात् प्रथमं करणमधः प्रवृत्तमिति निर्दिष्टम् ॥८९८॥

898. Because, the thought-activity of posterior souls may become as pure as that of prior souls, therefore, the first of the (3 kinds of) thought-activity has been called lower thought-activity (Adhah pravritta karana).

Commentary.

Thought-activity has been divided into 3 kinds, with reference to the degree of purity attainable by one soul with reference to another. The first is the lower thought activity, Adhah Pravritta Karana; for here a soul who has commenced purufication later, may come upto the level of one who commenced purifying earlier, in point of time. The rate or speed of progress of one soul may be higher than that of another, who started earlier on the road to purity.

The second is called Apurva-Karana, new-thought-activity. Here arise new thought-activities such as had not arisen in the lower thought activity stages. Here, unlike the lower thought-activity stage, there is never attained the same degree of purity in souls who have commenced advancement at different times Those, who start at the same time, may or may not have the same degree of purity.

The third and the highest kind is Anivritta Karana, Advanced thought-activity. Here the thought-activities are such that souls who commenced in this stage, simultaneously, shall continue to make uniform progress without any difference in the degree of purity.

See verses 47, 48, 49, 51, and 56 of Gommatsara Jiva Kanda Vol. V, of the Sacred Books of the Jainas Series on pages 38, 39, and 41. Verses 47, 48, 49 and 56 of Jiva Kanda are respectively identical with verses 897, 898, 899 and 911 here. See also pages 41, 42, 43, 44, of Gommatsara Jiva Kinda Vol. V of the Sacred Books of the Jainas Series.

अंतोमुहुत्तमेत्तो तक्कालो होदि तत्थ परिणामा ।
लोगाणमसंखमिदा उवरुवरिं सरिसवड्ढिगया ॥८९९॥

अन्तर्मुहूर्तमात्रः तत्कालो भवति तत्र परिणामाः ।
लोकानामसंख्यप्रमा उपर्युपरि समवृद्धिगताः ॥८९९॥

899. Its duration is one Antar muhurta. The steps of purity of thoughts there, (are) innumerable times the universe (which has innumerable spatial units). Reaching higher and higher, the, (purity) increases in uniform progression.

बावत्तरितिसहस्सा सोलस चउ चारि एक्कयं चेव ।
धणअद्धाणविसेसे तियसंखा होइ संखेज्जे ॥९००॥
द्वासप्ततित्रिसहस्राणि षोडश चतुष्कं चत्वारि एकं चैव ।
धनाध्वानविशेषाः त्रयसंख्या भवति संख्येये ॥ ९०० ॥

900. (In order to calculate the steps of purity in thoughts in the lower thought-activity stage of progress, (let us assume) the number of stages सर्वधन to be 3072, the terms (of progress) 16, the uniformly progressive sub-terms of each term 4, and the common difference in each of the successive sub-terms 1, common difference (or the rate of progress) 4, and let 3 be used for purposes of calculating the संख्येय *reckonable*, (as a notation).

आदिधणादो सव्वं पचयधणं संखभागपरिमाणं ।
करणे अधापवत्ते होदित्ति जिणेहिं णिद्दिट्ठं ॥९०१॥
आदिधनात्सर्वं प्रचयधनं संख्यभागपरिमाणम् ।
करणे अधःप्रवृत्ते भवतीति जिनैर्निर्दिष्टम् ॥ ९०१ ॥
उभयधणे संमिलिदे पदकदिगुणसंखरूवहदपचयं ।
सव्वधणं तं तम्हा पदकदिसंखेण भाजिदे पचयं ॥९०२॥
उभयधने संमिलिते पदकृतिगुणसंख्यरूपहतप्रचयः ।
सर्वधनं तत्तस्मात् पदकृतिसंख्येन भाजिते प्रचयम् ॥९०२॥
चयधणहीणं दव्वं पदभजिदे होदि आदिपरिमाणं ।
आदिम्मि चये उड्ढे पडिसमयधणं तु भावाणं ॥९०३॥
चयधनहीनं द्रव्यं पदभक्ते भवति आदिपरिमाणम् ।
आदौ चये वृद्धे प्रतिसमयधनं तु भावानाम् ॥ ९०३ ॥

901. The Jinas have laid down (the rule), that in lower thought activity, the sum of the differences between the first, and succeeding terms, (प्रचय धन) is numerable part of (आदि धन), the sum of the value of all terms (assuming the value of each term to be the same as that of the first term).

902. The addition of both the (प्रचय धन) and the (आदि धन) is (equal to) the square of the number of terms multiplied by 3 and by the common difference. Therefore the total sum being divided by the square of the terms and by 3 (gives) the common difference.

903. The first term is (obtained) by subtracting the sum of the common differences from the total (3072) and dividing by the number (of terms). By adding the common difference to each (successive term, are obtained) the various steps for attaining purity of thoughts.

Commentary

The rule given in Sanskrit Commentary to Verse 901, is that (प्रचय धन) the sum of the common differences is obtained by half of the number of terms less one, being multiplied by common difference and by the number of terms. $\therefore \frac{16-1}{2} \times 4 \times 16 = \frac{15}{2} \times 64 = 15 \times 32 = 480$. This is also called Uttara Dhana. (उत्तर धन)

Adidhana = Sarvadhana−Uttara Dhana = 3072−480 = 2592.

Verse 900 has assumed:—

3072—to represent the total steps for attainment of purity, सर्वधन.

16—the stages by which such purity is acquired. श्वान,

4—the rate of increase in purity.

8—an arbitrary number.

The sum of all the common difference प्रचयधन in all the 16 terms, excluding the first term, is obtained by the Algebraical formula in Arithmetical progression also. :

$$S = \frac{n}{2}(a+l) = \frac{n}{2}\left\{2a+(n-1)d\right\} = \frac{15}{2}(2\times4+14\times4)$$

$$= \frac{15}{2}(8+56) = \frac{15}{2}\times64 = 15\times32 = 480.$$

And this 480 is obviously a numerable part of 2592 as stated in Verse 901.

According to the rule in verse 902, $16^2 \times 8 \times 4 = 256 \times 8 \times 4 = 256 \times 12 = 3072$, is the सर्वधन sum total of all the terms. It is also the sum of आदिधन the first term multiplied by 16, the number of terms and चयधन,—viz. 2592+480=3072

The common difference is $3072 \div 16^2 \div 3 = 192 \div 16 \div 3 = 12 \div 3 = 4$.

According to the rule laid down in Verse 903, $\frac{3072-480}{16} = \frac{2592}{16}$ =162, is the first term.

The same result is obtained by the Algebraical formula

$$S = \frac{n}{2}\left\{2a + (n-1)d\right\}$$

$$= \frac{16}{2}\left\{2a + 15 \times 4\right\} = 8\ (2a + 60)$$

$$\therefore\ 16a + 480 = 3070.$$

$$\text{or}\ \ 16a = 3072 - 480 = 2592$$

$$\text{or}\ \ a = 162.$$

The series would then stand as below :—

Serial No.	Value of terms.	Difference between the first and successive terms.
1	162	
2	166	4
3	170	8
4	174	12
5	178	16
6	182	20
7	186	24
8	190	28
9	194	32
10	198	36
11	202	40
12	206	44
13	210	48
14	214	52
15	218	56
16	222	60
	3070	480

पचयधणस्साणयणे पचयं पभवं तु पचयमेव हवे ।
रूऊणपदं तु पदं सव्वत्थवि होदि णियमेण ॥९०४॥

प्रचयधनस्यानयने प्रचयः प्रभवस्तु प्रचय एव भवेत् ।
रूपोनपदं तु पदं सर्वत्रापि भवति नियमेन ॥९०४॥

904. In order to know the sum of the common differences (Prachaya-dhana), the common difference and the first term of the common difference (Prabhava), which is the same as the common difference, and the terms less one are always (to be taken in calculating according to the rule.

Commentary.

The rule ennunciated in the Sanskrit Commentary to verse 904 is

$$S=n\left\{\left(\frac{n-1}{2}\times d\right)+d\right\} \text{ or } =16\left(\frac{14}{2}\times 4+4\right)=16\ (28+4)=16\times 32=480$$

पडिसमयधणेवि पदं पचयं पभवं च होइ तेरिच्छे ।
अणुकड्डिपदं सव्वद्धाणस्स य संखभागो हु ॥ ९०५ ॥
प्रतिसमयधनेपि पदं प्रचयः प्रभवश्च भवति तिरश्चि ।
अनुकृष्टिपदं सर्वाध्वानस्य च संख्यभागो हि ॥ ९०५ ॥

905. To divide the values of all the (16) (Sarvaadhvana) terms into numerable parts, (which are assumed to be 4) in a series (Anukrishti), (we have to find out) the value of each term (Prati Samaya dhana), the number of terms (Pada), the common difference (Prachaya), and the first term of the common differences (Prabhava), for preparing a tabular statement (Tirashchi).

अणुकड्डिपदेण हदे पचये पचयो दु होइ तेरिच्छे ।
पचयधणूणं दव्वं सगपदभजिदं हवे आदी ॥९०६॥
अनुकृष्टिपदेन हते प्रचये प्रचयस्तु भवति तिरश्चि ।
प्रचयधनोनं द्रव्यं स्वकपदभाजितं भवेदादिः ॥ ९०६ ॥

906. In the tabular statement, the common difference, being divided by the number of terms in the series, is the common difference (among the sub-terms of the series). The whole sum minus the sum of the common differences प्रचयधन divided by the number of terms, is the first term of the series.

आदिम्मि कमे वड्ढदि अणुकड्डिस्स य चयं तु तेरिच्छे ।
इदि उव्वतिरियरचणा अधापवत्तम्मि करणम्मि ॥९०७॥

आदौ क्रमेण वर्धते चतुष्कूटः च चयस्तु तिरश्चि ।
इति ऊर्ध्वतिर्यग्रचना अधःप्रवृत्ते करणे ॥ ९०७ ॥

907. In the tabular statement, the common difference is successively added to each term commencing from the first. Such a statement would illustrate the state of progress in lower thought-activity (stage of concentration, Adha Pravritta Karana).

Commentary.

Each of the 16 terms, shown in the tabular statement, following verse 908, has been divided into 4 sub-terms.

The common difference among the 4 sub-terms will according to the rule given in verse 906 be $4 \div 4 = 1$.

The sum of the common differences in all the 4 sub-terms, Prachaya Dhana, will again, be $\frac{4-1}{2} \times 1 \times 4 = 6$ according to rule given in the Commentary just above referred to..

Further, the first sub-term will be $\frac{162-6}{4} = \frac{156}{4} = 39$. The other 3 terms will be successively increasing by the common difference 1. Thus we shall have 39, 40, 41, 42 as the 4 sub-terms of 162, the first of the 16 terms.

Similarly the first sub-term of the second term 166, will be $\frac{166-6}{4} = \frac{160}{4} = 40$, and the other 3 terms following it 41 42, 43. The same result is obtained by applying the Algebraical rule of Arithmetical progression.

$$S = \frac{n}{2} \left\{ 2a + (n-1)\, d \right\}$$

$$162 = \frac{4}{2} \left\{ 2a + (4-1)\, 1 \right\}$$

$$= 2\,(2a + 3)$$

$$= 4a + 6.$$

$$\therefore\ 4a = 162 - 6 = 156$$

The first term $a = 39$

The Series is $39 + 40 + 41 + 42 = 162$

The complete series will be as follows :—

Instants.	Thought in each instant.	1st Division.	2nd Division.	3rd Division.	4th Division.
1	162	39	40	41	42
2	166	40	41	42	43
3	170	41	42	43	44
4	174	42	43	44	45
5	178	43	44	45	46
6	182	44	45	46	47
7	186	45	46	47	48
8	190	46	47	48	49
9	194	47	48	49	50
10	198	48	49	50	51
11	202	49	50	51	52
12	206	50	51	52	53
13	210	51	52	53	54
14	214	52	53	54	55
15	218	53	54	55	56
16	222	54	55	56	57

To discuss in detail. Let us suppose that 4 persons have entered upon a stage of lower thought-activity one having 39, the other 40, the 3rd 41 and the 4th, 42 steps of thought purity. Each is advancing every moment by one step. In the next instant the four will respectively have progressed to 40, 41, 42 and 43 steps. Then suppose that another set of four persons have entered upon such thought purity. They will have in the first instant, steps of 39, 40, 41 and 42. Here the person who has 40 in the first instant will be equal to that person who has 40 in the 2nd instant, and one who has 41 in the first instant will be equal to the person who has 41 in the 2nd instant. The one in the first group who has 39 in the first instant will have 42 in the 4th instant, while the 4th person of the 2nd group has 42 in the first instant. Thus a person entering upon thought-purity later may be equal to one who has commenced earlier.

Where such progress of increase of purity is possible, it is called the lower thought-activity.

See Gommatsara Jiva Kanda, Vol. V, S. B. J. Series, pages 41, 42, 43 & 44.

अंतोमुहुत्तकालं गमिऊण अधापवत्तकरणं तु ।
पडिसमयं सुज्झंतो अपुव्वकरणं समल्लियइ ॥९०८॥
अन्तर्मुहूर्तकालं गमयित्वा अधःप्रवृत्तकरणं तु ।
प्रतिसमयं शुद्ध्यन्नपूर्वकरणं समाश्रयति ॥९०८॥

908. Having passed an Antar-muhurta in the lower thought-activity stage, increasing every moment in purity, the soul acquires the next stage of New thought-activity.

Commentary.

A Saint in the 7th Spiritual Stage passes one Antar-muhurta, in the Lower Thought-Activity, progressing infinite-fold, at every moment in purity of thought; and then ascends to the 8th stage, and acquires New-Thought-Activity, increasing at every instant infinite-fold in purity.

छण्णउदिचउसहस्सा अट्ठ य सोलस धणं तदद्धाणं ।
परिणामविसेसोवि य चउ संखापुव्वकरणसंदिट्ठी ॥९०९॥
षण्णवतिचतुःसहस्री अष्टौ च षोडश धनं तदध्वानः ।
परिणामविशेषोऽपि च चत्वारि संख्यातान्यपूर्वकरणसंदृष्टिः ॥९०९॥

909. In New-Thought-Activity calculation, let four thousand and ninety-six (4096) be the sum (of thought-steps); eight, the number of instants; sixteen, the common difference (at every instant); and four the arbitrary number.

अंतोमुहुत्तमेत्ते पडिसमयमसंखलोगपरिणामा ।
कमउड्ढापुव्वगुणे अणुकट्टी णत्थि णियमेण ॥९१०॥
अन्तर्मुहूर्तमात्रे प्रतिसमयमसंख्यलोकपरिणामाः ।
क्रमवृद्धाः अपूर्वगुणे अनुकृष्टिर्नास्ति नियमेन ॥९१०॥

910. The thought steps in New-thought-Activity, are innumerable times the universe (spatial units), increasing for one Antar-muhurta gradually (in purity) at every instant. As a rule, there is no overtaking by another (Anukrishti) here.

Commentary.

Persons advancing in New-Thought-Activity will go on progressing with a steady and uniform increase in purity, in such a manner that

those who have commenced such advance simultaneously may keep pace together, but those who commence later can never over-take them.

According to the rule of Arithmetical progression.

$$S=\frac{n}{2}\left\{2a+(n-1)d\right\}$$

$$4096=\frac{8}{2}\left\{2a+(8-1)16\right\}=4(2a+112)$$

$\therefore$ 8a=4096−448=3648

$\therefore$ The first term a=456

The series will be 456+472+488+504+520+536+552+568=4096.

एकम्हि कालसमये संठाणादीहिं जह णिवट्टंति ।
ण णिवट्टंति तहांवि य परिणामेहिं मिहो जे हु ॥९११॥
होंति अणियट्टिणो ते पडिसमयं जस्सिमेक्कपरिणामो ।
विमलयरझाणहुदवहसिहाहिं णिद्दड्ढकम्मवणा ॥९१२॥जुम्मं।

एकस्मिन् कालसमये संस्थानादिभिर्यथा निवर्तन्ते ।
न निवर्तन्ते तथापि च परिणामैर्मिथो ये हि ॥ ९११ ॥
भवन्ति अनिवर्तिनस्ते प्रतिसमयं येषामेकपरिणामः ।
विमलतरध्यानहुतवहशिखाभिर्निर्दग्धकर्मवनाः ॥९१२॥ युग्मम्

911. Though souls may at one and the same instant, differ from each other in matters like formation of body, yet when they do not differ among themselves in purity of thought, (they are said to be in Advanced Thought-Activity (Anivritti Karana).

912. They, whose thought-purity is similar at each and every moment, are in Advanced Thought-activity (Anivritti Karana). They are consumers of the forest of Karmas by the flames of the fire of very pure concentration.

Commentary.

The souls who commence the stage of Advanced thought-activity in one and the same instant will have equal purity and will progress equally without any difference. Those who commence afterwards will not be equal to those who began before them.

End of Chapter VIII.

CHAPTER IX.

DURATION AND MODE OF EXISTENCE OF KARMAS

सिद्धे विसुद्धणिलये पणट्ठकम्मे विणट्ठसंसारे ।
पणमिय सिरसा वोच्छं कम्मट्ठिदिरयणसब्भावं ॥ ९१३ ॥

सिद्धान् विशुद्धनिलयान् प्रणष्टकर्मणः विनष्टसंसारान् ।
प्रणम्य शिरसा वक्ष्यामि कर्मस्थितिरचनासद्भावम् ॥ ९१३ ॥

913. With head bowed to the Perfect Souls who have destroyed Karmas, annihilated mundane wanderings, and have reached the purest abode, I shall describe the duration and variations in the workings of Karmas.

Commentary.

In Chapter IX is discussed the quantity of Karmic particles, in their molecular groups, at each instant. These quantities are constantly varying, but in a fixed ratio, amenable to calculation, although the calculation is very minute and subtle, brain-racking to the beginner, but graspingly fascinating to the scholar, the thinker, the saint lost in raptures of meditation.

कम्मसरूवेणागयदव्वं ण य एदि उदयरूवेण ।
रूवेणुदीरणस्स य आबाहा जाव ताव हवे ॥ ९१४ ॥

कर्मरूपेणागतद्रव्यं न चैति उदयरूपेण ।
रूपेणोदीरणाया वा आबाधा यावत्तावद्भवेत ॥९१४॥

914. So long as matter bound up as Karma does not come into operation (at maturity), or into immature operation, (the intervening period) is (called) quiescence, Aabaadhaa.

Commentary.

Verses 914, 915, 916, 917, 918, 919, 920 and 921, are identical reproductions of Verses 155, 156, 157, 158, 159, 160, 161 and 162, in Gommatsara Karma Kanda, Part I, Vol. VI. of the Sacred Books of the Jainas Series, on pages, 87, 88, 89 and 90.

Karmic matter flows into the soul on account of soul-vibrations; and by operation of Karmic Body sub-class of Body-making Karma; and then binds the soul, for a difinite duration, varying with the intensity of passions. The period between the moment of bondage and commencement of its operation, matured or immatured, is called Aabaadhaa.

उदयं पडि सत्तण्हं आवाहा कोडिकोडि उवहीणं ।
वाससयं तप्पडिभागेण य सेसट्ठिदीणं च ॥ ९१५ ॥
उदयं प्रति सप्तानामाबाधा कोटीकोटिउदधीनां।
वर्षशतं तत्प्रतिभागेन च शेषस्थितीनां च ॥९१५॥

915. With reference to (mature) operation, the quiescence of seven Karmas (viz. all except Age) (is) one hundred years for (a duration of) one crore × crore Sagars (Oceans) of years; and is in the same proportion for (those of) other durations.

Commentary.

Excepting age Karma, all the seven Karmas have a quiescence of 100 years for a duration of one crore×crore sagars. The quiescence-period (*Abadha Kala*) of Knowledge-obscuring, Conation-obscuring Feeling and Obstructive Karmas, each of which has a maximum duration of 30 crore×crore sagars will be 3000 years. Deluding Karma has a maximum duration of 70 crore×crore sagars; its quiescence will be 7000 years. Body-making and Family Karma has each a maximum duration of 20 crore×crore sagars, and a quiescence of 2000 years.

अंतोकोडाकोडीठिदिस्स अंतोमुहुत्तमावाहा ।
संखेज्जगुणविहीणं सव्वजहण्णट्ठिदिस्स हवे ॥ ९१६ ॥
अन्तः कोटीकोटिस्थितेरन्तर्मुहूर्त आबाधा ।
संख्यातगुणविहीनः सर्वजघन्यस्थितेर्भवेत् ॥९१६॥

916. For a duration within one crore×crore (Sagars), the quiescence one is Antar-Muhurta. It is a numerabe part of this for all small durations.

Commentary.

100 years = 100×12×30×30 = 10,80,000 Muhurtas. One Muhurta consists of 2 Gharis or 48 Minutes. The quiescence-period for a

duration of a crore × crore Sagars is within this. When quiescence is only one Muhurta, the duration will be 10,00,00,00 00,00 000÷10,80,000 =9259252–16/27 Sagars. This is the period which is therefore meant here by the expression 'within one crore × crore Sagars." When quiescence is less than this; the duration will be much less.

Working up further, the quiescence for a duration of one Sagar will be 48 × 60÷ 9259252–16/27 of a second which is about a millionth part of a second.

The Jaina saints have their own method of calculation, which is independent of mechanical contrivances, and is suited to their mode of life, above all possessions and necessities. They measured time not by the clock, but by the motion of the sun, moon, planets, constellations of stars, and by pulse-beats, breath-periods, heat-throbbings.

A year is ordinarily taken to consist of 360 days. According to solar Indian Calendar, after some years, a month is added to the year, and the astronomical calculations regarding the seasons, the festivals, eclipses of the sun and moon are quite accurate.

In a year there are 360 days; in a day 30 muhurtas and 3773 pulse beats in one muhurata, which consists of 48 minutes. Thus, in one hundred years there are 100 × 360 × 30 × 3773 = 1080000 × 3773 =4,07,48,40,000 pulse beats. The quiescence for bondage duration of one sagar is 4,07,48,40,000÷10 00,00,00,00,00,000 of a pulse beat. Thus it is clear that light karmas whose bondage is of an ordinary duration begin to operate practically immediately.

Ordinarily the durations are of medium types of varying periods. The maximum and minimum durations are extremely rare. Our ordinary passions are neither extremely intense, nor extremely mild. The corresponding bondage-Duration is also of ordinary length. The quiescence for one sagar year's duration is roughly 25000th part or exactly speaking '0,00,04,07,484 of a pulse beat. A Sagar consists of innumerable years. Thus it is evident that if a person at an early age binds a karma of 70 or 80 years' duration, it must begin to operate after one Avali or wink, i. e. practically at once.

The word *Samkhyat* which has been translated as numerable, or reckonable, conveys the idea of a fraction which, though very very small is nevertheless reckonable.

The word *Asankhyat*, irreckonable, innumerable denotes a still smaller or a higher figure; and the word *Anant*, Infinite, a figure smaller or higher than that even, *Samkhyat*, *Asamkhyat*, *Anant*

has each been divided into three grades, minimum, medium and maximum.

For Jaina Theory of Numbers see Page 20 of the Introduction to Gommatsara, Jiva Kanda Vol. V of the Sacred Books of the Jainas Series.

पुव्वाणं कोडितिभागादासंखेवअद्धओत्ति हवे ।
आउस्स य आबाहा णट्ठिदिपडिभागमाउस्स ॥ ९१७ ॥
पूर्वाणाम् कोटि त्रिभागादासंक्षेपाद्धा वा इति भवेत्।
आयुषश्चाबाधा न स्थितिप्रतिभाग आयुषः ॥९१७॥

917. The quiescence of age Karma is a third part of one crore Purva, (years, as maximum, down to one Asankshepaddha (viz. an innumerable part of an Avali, as the minimum). There is no (rule of) proportion (with reference to) its duration.

Commentary.

Age Karma for the next life is bound within an *Antar-Muhurta*, viz., during a period less than 48 minutes, after the expiry of two-thirds of the current Age-period. If it is not bound within that *Antar-Muhurta* the next stage for its being bound will come when two-thirds of the remaining age has expired and will last for one *Antar-Muhurta*. There are such eight occasions. This is the rule for humans and sub-humans of the work region, each of whom, have a maximum age of one crore *Purva* in the *Videha* region of the continent *Jambu-dvipa*. 84 lakhs of years = 1 *Purvanga*, 84 lakhs *Purvangas* = 1 *Purva*.

In the case of maximum age therefore, one-third of a crore *Purva* is still to be passed, when such soul binds Age-Karma for the next life, and it will come into operation at the end of the present life. The period of 1/3 of a crore *Purva* is therefore the maximum quiescence of age Karma. The minimum will be an in-numerable fraction of an Avali, because a sub-human and human having the minimum age of 1/18th of a pulse-beat time, will bind Age-Karma just before death.

Beings of enjoyment-region bind it 9 months before death, and those of celestial and hellish regions 6 months before death.

आवलियं आबाहा उदीरणमासिज्ज सत्तकम्माणं ।
परभवियआउगस्स य उदीरणा णत्थि णियमेण ॥ ९१८ ॥
आवलिकमाबाधा उदीरणमाश्रित्य सप्तकर्मणाम् ।
परभवीयायुष्कस्य च उदीरणा नास्ति नियमेन् ॥९१८॥

918. With respect to premature operation (*Udeerna*), the quiescence is one *Avali* for seven Karmas (viz. all except age Karma). There is, as a rule, no premature operation of Age Karma bound (in present life) for the next incarnation.

Commentary.

The Avali in the above Verse is called अचलावली *Achalaavali* or fixed wink, the minimum period of qusiescence. Premature cessation of Age-Karma viz, premature, or accidental death, is not possible among Celestial, and hellish beings, and among such human beings who possess a body for the last time, and who also possess the highest kind of physical body, and among humans and sub-humans of the enjoyment region. Only the rest of the humans and sub-humans have premature, or untimely death.

आबाहूणियकम्मट्ठिदीणिसेगो दु सत्तकम्माणं ।
आउस्स णिसेगो पुण सगट्ठिदी होदि णियमेण ॥ ९१९ ॥
आबाधोनितकर्मस्थितिर्निषेकस्तु सप्तकर्मणाम् ।
आयुषो निषेकः पुनः स्वकस्थितिर्भवति नियमेन ॥९१९॥

919. The number of *Nishekas* (is equal) to the number of instants of duration after deduction of the period of quiescence. The *Nishekas* of Age-Karma are as a rule, equal to the instants of duration.

Commentary.

Instant-Bondage, *Samaya Prabaddha* is the number of Karmic, or *no-Karmic* molecules bound by a soul in one instant. *Nisheka* which has been translated by J. L. Jaini as a dripping on page 89, Vol. VI of the Sacred Books of the Jainas Series is that bundle of Karmic molecules in bondage which shed off in an instant. There is

no deduction of quiescence time from Age-Karma duration, because the quiescence time of Age-Karma is deemed to have been passed in the previous birth. There is no interval of time between any two incarnations. When a soul leaves one body it enters another the very next moment of time. It does not remain body-less, except when it attains Nirvana.

आवाहं वोलाविय पढमणिसेगम्मि देय बहुगं तु ।
तत्तो विसेसहीणं बिदियस्सादिमणिसेओत्ति ॥९२०॥
आबाधां वा अपलाप्य प्रथमनिषेके देयं बहुकं तु ।
ततो विशेषहीनं द्वितीयस्यादिमनिषेक इति ॥९२०॥

920. When the quiescence-period is passed, the largest number of molecules shed off in the first *Nisheka* (of the first Gunahani). The subsequent shedding upto the first Nishekas of the second Gunahani decreases by a common difference.

Commentary.

Gunahani is the number of terms of a series, the sum of which is the number of molecules of a Unit of Bondage and each term in which is half of the term immediately preceding it.

It would be useful to re state and recapitulate here what has already been laid down and explained in verses 914 to 920.

A soul binds Karmic particles of subtle matter as the result of its passionate thought-activity. The quantity of the Karmic, and quasi-Karmic particles bound up or assimilated with the soul in one moment of time is called समय प्रबद्ध *Samaya Prabaddha*, Instant-Bondage (verse 924). Such bondage is continuously going on every moment of time.

The particles bound up begin to work, to function, to have effect after an interval. During this interval, they lie dormant, quiet, inactive, in-operative. This interval is called अबाधा काल the period of quiescence (verse 918.)

The working, the functioning, the effect, of the particles bound up continues for a definite pre-determined period of time, during which some particles continue shedding off, while others go on operating, functioning, giving effect. The total period of shedding or dripping off plus quiescence period is called स्थिति *sthithi*, duration. The shedding off is a continuous process, after it once begins.

The bundle, the group, the number of particles shedding off in one instant is called *Nisheka*. The number constituting these *Nishekas* varies. The largest number sheds off in the first division of the duration period. Each of these divisions is called a *Guna-haani*. Literally it means diminishing in efficiency. It is called so because the number constituting the succeeding *Nishekas* or drippings goes on diminishing in a regular arithmetical progression by a common difference. The instants during which the particles constituting one *Guna-haani* work, is called *Gunahani-aayaam*.

The Shedding or dripping of *Karmas* is either spontaneous, involuntary, or forced. It is forced by ascetic practices. It is involuntary, spontaneous, natural in the case of all living beings.

A *Guna-haani* is a group of *Nishekas*. The number of molecules composing each of such *Nishekas* goes on decreasing by a common difference upto the first *Nisheka* of the next *Guna-haani*.

बिदिये बिदियणिसेगे हाणी पुव्विल्लहाणिअद्धं तु ।
एवं गुणहाणिं पडि हाणी अद्धद्धयं होदि ॥९२१॥

द्वितीये द्वितीयनिषेके हानिः पूर्वहान्यर्धम् तु ।
एवंगुणहानिम् प्रति हानिरर्धार्धम् भवति ॥९२१॥

921. In the second (and other subsequent) *Nishekas* of the second (*Gunahani*), (the common) difference of decrease will be half of what it was in the (first *Gunahani*). And so on, in each subsequent *Gunahani* (the common) difference will be half of what it was in the preceding one.

दव्वं ठिदिगुणहाणीणद्धाणं दलसला णिसेयछिदी ।
अण्णोण्णगुणसला वि य जाणेज्जो सव्वाठिदिरयणे ॥९२२॥

द्रव्यं स्थितिः गुणहानीनामध्वानं दलशला निषेकच्छितिः ।
अन्योन्यगुणशला अपि च ज्ञातव्यं सर्वस्थितिरचनायाम् ॥९२२॥

922. In calculating the duration of all Karmas, (six particulars) should be kept in view, (1) *Dravya*, the number of the Karmic molecules, bound in one instant (2) *Sthiti* i.e., the number of instants of duration, (3) *Gunahani Ayam*, the number of instants in the *Gunahani*, (4) *Dal-Shalaka*, or *Nana-Gunahani*

the number of *Gunahanis* for each duration, (5) *Do Gunahani* or *Nishekachhheda*, double of each *Gunahani-Ayam* (6) *Anyonnyabhyasta-Raashi* (the multiple of 2 as many times as there are *Nana Gunahanis*).

तेवट्ठिं च सयाइं अडदाला अट्ठ छक्क सोलसयं ।
चउसट्ठिं च विजाणे दव्वादीणं च संदिट्ठी ॥९२३॥
त्रिषष्टिश्च शतानि अष्टचत्वारिंशदष्ट षट्कं षोडशकम् ।
चतुःषष्टिं च विजानीहि द्रव्यादीनां च संदृष्टिः ॥९२३॥

923. Let us take sixty-three-hundred, forty-eight, eight, six, sixteen and sixty-four to be (respectively) the *Dravya* and the others (six particulars mentioned just above).

Commentary.

We have taken as an illustration, the case of a soul which binds 6300 molecules of a particular Karma in each instant, during a period of 48 instants. Here we have omitted to consider the period of quiescence.

Looking to conditions in the 48th instant, the number of molecules bound in the last, the 48th instant, will all be in existence while of those bound in the 47th, (*viz.*, the instant before the last), only 5788 will be in existence; 512 of them would have been shed off. And of those bound in the first instant, only 9 would remain, 6291 would have been shed off. This is shown on page 150 in the commentary to Verse 260 of Karma Kanda Part I, Vol. VI of the Sacred Books of the Jainas Series, on Page 150, and is shown in full detail in the annexure A.

दव्वं समयपबद्धं उत्तपमाणं तु होदि तस्सेव ।
जीवसहट्ठाणकालो ठिदिअद्धा संखपल्लमिदा ॥९२४॥
द्रव्यं समयप्रबद्धं उक्तप्रमाणं तु भवति तस्यैव ।
जीवेन सह स्थानकालः स्थित्यद्धा संख्यपल्यमिताः ॥९२४॥

924. The number of (Karmic) molecules (bound in an instant is called) one *Samayaprabaddha*, the quantity of which has been stated before (in the chapter on bondage); the time of their co-existence with the soul is the period of duration, which is equal to numerable Palyas.

मिच्छे वग्गसलायप्पहुदिं पल्लस्स पढममूलोत्ति ।
वग्गहदी चरिमो तच्छिदिसंकलिदं चउत्थो य ॥९२५॥
मिथ्ये वर्गशलाकप्रभृति पल्यस्य प्रथममूलमिति ।
वर्गहतिः चरमः तच्छितिसंकलितं चतुर्थश्च ॥९२५॥

925. With reference to Wrong-Belief Karma, the last (viz. *Annyonyabhast rashi*) is the product of (the number of *Varga-Shalaka*, its square, and the first square-root of *Palya*; and the fourth (viz. *Nana Gunahani*) is the sum of the *Ardha-chhedas* (the indices of the ultimate integral square-root) of the above (3 figures).

Commentary.

Let *Palya* be represented by 65536, which is called *Pannaththi* elsewhere. The squre-root of this is 256; the square-root of 256 is 16, the square-root of 16 is 4, and the square-root of 4 is 2. There is no further square-root of 2 in integral value. Each Process of extracting a square root is called a *Varga-Shalaka*.

The figure 65536 has 4 Varga Shalakas, because the process of extracting a square root can be carried on in integral numbers, for four steps only.

In this case, *Annyonyabhysta-rashi* (अन्योन्याभ्यस्त राशि) will be the product—(Varga Shalaka) × (Varga Shalaka)^2× $\sqrt{65536}$ or $4 \times 4^2 \times 256 = 4 \times 4^2 \times 16^2 = 4 \times 4^2 \times 4^4 = 4^7 = 2^{14} = 16384$: Pannaththi = 65536 = 2^{16} Annyonyabhyasta Rashi is therefore 1/4 P (Pannaththi) = 16384.

The Ardha-Chhedas of the three figures 4, 16,256 are the indices of their ultimate integral square-root. The figures 4, 16, 256 are equal to 2^2, 2^4, 2^8. The Ardha Chhedas are 2 , 4 and 8.

The sum of these Ardha-chhedas 2+4+8 = 14 is called Nana-Gunahani.

वग्गसलायेणवहिदपल्लं अण्णोण्णगुणिदरासी हु ।
णाणागुणहाणिसला वग्गसलच्छेदणूणपल्लछिदी ॥९२६॥
वर्गशलाकयावहितपल्यमन्योन्यगुणितराशिर्हि ।
नानागुणहानिशला वर्गशलच्छेदन्यूनपल्यछितिः ॥९२६॥

926. Verily, the *Annaonyabhyasta-rashi* is *Palya*, divided by the Varga Shalaka of Palya; and *Nana-Guna-hani* (is equal to) the difference between the *Ardhachhedas of a Palaya* and those of its *Varga-Shalaka.*

Commentary.

Annyonyabhyasta rashi is also equal to Palya ÷ Varga Shalaka of Palya, $\frac{65536}{4} = 16384$

Nana-Gunahani is the difference between the Ardha-Chhedas of Palya, 2^{16} and those of its Varga-Shalaka 2^{2}, viz. $16-2=14$.

Both the methods of calculation give the same result,

सव्वसलायाणं जदि पयदणिसेये लहेज्ज एक्कस्स ।
किं होदित्ति णिसेये सलाहिदे होदि गुणहाणी ॥९२७॥
सर्वशलाकानां यदि प्रकृतनिषेके लभ्यते एकस्य ।
किं भवतीति निषेके शलाहिते भवति गुणहानिः ॥९२७॥

927. If *Nana-Gunahani* (or all *Gunahanis*) have (all) the *Nishekas* of a Karmic Prakriti; how (many *Nishekas*) will one (*Gunahani*) contain ? (Aggregate) *Nishekas* being divided by *Nana-Gunahani* will be (the *Nishekas* of) one *Gunahani.*

Commentary.

If Nana- Gunahani are 6, and Nishekas are 48 according to instants of Karmic duration; the Nishekas of one Gunahani will be $48 \div 6 = 8$. 8 will be the number of Nishekas in 8 instants in one Gunahani.

दोगुणहाणिपमाणं णिसेयहारो दु होइ तेण हिदे ।
इट्ठे पढमणिसेये विसेसमागच्छदे तत्थ ॥९२८॥
द्विगुणहानिप्रमाणं निषेकहारस्तु भवति तेन हिते ।
इष्टे प्रथमनिषेके विशेष आगच्छति तत्र ॥९२८॥

928. *Nishekahara* is equal to double of *Gunahani-Ayama* (i. e., number of instants of one *Gunahani*). Dividing the desired first *Nisheka* by that (*Nishekahara*), we get the common difference.

Commentary.

Taking the example given above, if 8 are instants of one *Gunahani*, then 16 will be the *Nishekahara*. If 512 be the molecules of the first Nisheka of the first Gunahani, then 512 ÷ 16 = 32 will be the common difference, during 8 instants.

रूऊणण्णोण्णब्भत्थवहिददव्वं च चरिमगुणदव्वं ।
होदि तदो दुगुणकमो आदिमगुणहाणिदव्वोत्ति ॥९२९॥
रूपोनान्योन्याभ्यस्तावहितद्रव्यं च चरमगुणद्रव्यम् ।
भवति ततो द्विगुणक्रममादिमगुणहानिद्रव्यमिति ॥९२९॥

929. The total number of molecules being divided by Annyonyabhasta-rashi minus one, is the number of molecules in the last (6th) *Gunahani*; (the number in the other *Gunahanis*) will be double of those next to it (till we reach) the molecules constituting the first Gunahani.

Commentary.

Annyonyabhyasta Rashi is 2 multiplied as many times as there are Gunahanis. In the example given above there are 6 Nana-Gunahanis (Verse 923); Annyonyabhyasta Rashi = 2×2×2×2×2×2 = 64.

The number of molecules of the 6th or last Gunahani = 6300 ÷ (64−1) = 100. The molecules in each Gunahani will be double of those in the adjacent one reckoning from the last. Thus we have 6 Gunahanis of 6300 molecules as below:—

$$\frac{\text{First}}{3200}+\frac{\text{Second}}{1600}+\frac{\text{Third}}{800}+\frac{\text{Fourth}}{400}+\frac{\text{Fifth}}{200}+\frac{\text{Sixth}}{100}=6300 \text{ in all}$$

रूऊणद्धाणद्धेणूणेण णिसेयभागहारेण ।
हदगुणहाणिविभजिदे सगसगदव्वे विसेसा हु ॥९३०॥
रूपोनाध्वानार्धेनोनेन निषेकभागहारेण ।
हतगुणहानिविभाजिते स्वकस्वकद्रव्ये विशेषा हि ॥९३०॥

930. To find the common difference, divide the respective molecules (of each *Gunahani*) by the product (of instants of the *Gunahani*, and *Nishekahara* minus half of the instants (of *Gunahanis*) minus one.

Commentary.

Let us find out the common difference for 3200, the molecules of the first Gunahani.

Nishekahara = 2 Gunahani instants = 8×2 = 16

$$3200 \div 8 \times 16 - \tfrac{1}{2} \text{ of } (8-1) = 3200 \div 8 \times (16 - \tfrac{7}{2}) = 3200 \div 8 \times \frac{25}{2}$$

$$= 3200 \div 100 = 32.$$

The common difference for 1600 will be $1600 \div 8 \times 16 - \tfrac{1}{2}(8-1)$ $= 1600 \div 8\,(16 - \tfrac{7}{2}) = 1600 \div 8 \times \frac{25}{2} = 1600 \div 100 = 16.$

The common difference of each Gunahani also, is thus half of that of the Gunahani preceding it.

This rule is limited in application to the particular figures in the illustration. It is not a rule of general application. For finding out the common difference, the divisor of the sums, in the present case, is a constant quantity viz. 100. If the first term of a series in Arithmetical progression is not given, the common difference would vary indefinitely with the first term. The Algebraical fourmula of general application has already been stated to be

$$S = \frac{n}{2}(a+l) = \frac{n}{2}(2a\,n - \overline{1}\,d).$$

To find out d, the common difference it is necessary that the first term be given. The sum and the number of terms are not sufficient data for finding out the difference.

पचयस्य च संकलणं सगसगगुणहाणिदव्वमज्झम्हि ।
अवणियगुणहाणिहिदे आदिपमाणं तु सव्वत्थ ॥९३१॥
प्रचयस्य च संकलनं स्वकस्वकगुणहानिद्रव्यमध्ये ।
अपनीय गुणहानिहिते आद्यप्रमाणं तु सर्वत्र ॥९३१॥

931. Subtract the sum of the differences (between the first and the succeeding terms (*Prachayadhana*) from the respective matter of a *Gunahani*, divide the result by (instants of) the *Gunahani*, (and you get) the number of the last (*Nisheka* of that *Gunahani*).

Commentary.

Prachayadhana or *Uttardhana* of a Gunahani is obtained by multiplying the instants of the *Gunahani* by the common difference, and

by ½ of the instants of the Gunahani minus one. The sum of the difference between the first and the succeeding terms, *Prachaya-dhana*, for the first Gunahani of 3200 is
3 × 32 × ½ of (8–1) = 8 × 32 × $\frac{7}{2}$ = 8 × 112 = 896.

The last Nisheka of the Gunahani of 3200 molecules will according to verse 931 will be (3200—896) : 8 = $\frac{2304}{8}$ = 288. The other Nishekas can be had by adding 32 to each successive Nisheka. For the other 5 Gunahanis, the Prachaya-dhana as well as the Chaya or common difference for each Gunahani will also be half of its former.

The number of molecules in each of the 8 instants of each of the 6 Gunahanis, which are shed off in 48 instants are shown in tabular form annexure A. This is an expanded statement of the Chart given under Verse 260, p. 150, Karma Kanda. Vol. VI. S.B.J. Series.

The above example illustrates the manner in which the molecules bound at an instant are distributed in all the instants of duration which is almost negligible, less the quiescence period, with reference to the seven Karmas. It shows that in the first instant, the largest number of molecules will be shed and at the last instant the least in number. In the above example, 512 will be shed in the first instant and 9 in the last instant. The decrease is gradual as shown in the chart.

सव्वासिं पयडीणं णिसेयहारो य एयगुणहाणी ।
सरिसा हवंति णाणागुणहाणिसलाउ वोच्छामि ॥ ९३२ ॥

सर्वासां प्रकृतीनां निषेकहारश्च एकगुणहानिः ।
सदृशे भवतः नानागुणहानिशला वक्ष्यामि ॥ ९३२ ॥

932. Nishekahara and the (period of) Gunahani of all the root Karmas are equal. I shall describe Naha-Gunahani (i. e., the numbers of Gunahani) (for each Karma) (These are not equal; they very according to the duration of Karmas.

मिच्छत्तस्स य उत्ता उवरीदो तिण्णि तिण्णि संमिलिदा ।
अट्ठगुणेणूणकमा सत्तसु रइदा तिरिच्छेण ॥ ९३३ ॥

मिथ्यात्वस्य च उक्ता उपरितः त्रयः त्रयः संमिलिताः ।
अष्टगुणेनोनक्रमाः सप्तसु रचिता तिरश्चा ॥ ९३३ ॥

933. With regard to Wrong-Belief Karma (which has a maximum duration of 70 crore × crore sagars) (Nana Ganahani) has been stated (in verse 925). The total of the 8, Ardha-chhedas (of the square roots and squares taken serially in order of sequence) will be gradually decreasing by an eighth part. This should be calculated for the seven (Karmas) serially.

Commentary.

Add the Ardha-chhedas of the 1st, the 2nd and 3rd, 4th, 5th, 6th, 7th, 8th, and 9th square roots of a Palya to the Ardhhachhedas of the 8th, 7th, 6th, 5th, 4th, 3rd, 2nd and first squares of Varga Shalaka and Varga Shalaka of a Palya itself. Let us take a Palya to be equal to $65536 = 2^{16}$. Its Ardhhchhedas are 16.

The 1st square root of 65536 is $256 = 2^8$

The 2nd square root of 65536 is $16 = 2^4$

The 3rd square root of 65536 is $4 = 2^2$

Their Ardhachheda respectively are 8, 4, 2. Their sum is 14

The 4th square root of 65536 is $= 2^1$

The 5th square root of 65536 is $= 2^{1/2}$

The 6th square root of 65536 is $= 2^{1/4}$

The sum of their Ardha-chhedas will be $1 + \frac{1}{2} + \frac{1}{4} = 1\frac{3}{4} = \frac{7}{4} = \frac{14}{8}$ or $\frac{1}{8}$th of 14, as said in the above verse.

The 7th square root of 65536 is $2^{1/8}$

The 8th square root of 65536 is $2^{1/16}$

The 9th square root of 65536 is $2^{1/32}$

The addition of their Ardha-chhedas will be

$\frac{1}{8} + \frac{1}{16} + \frac{1}{32} = \frac{1}{8}\left(1 + \frac{1}{2} + \frac{1}{4}\right) = \frac{1}{8}\left(\frac{3}{2} + \frac{1}{4}\right) = \frac{1}{8}\left(\frac{6}{4} + \frac{1}{4}\right)$ $= \frac{1}{8}$ of $\frac{7}{4}$ The totals of 3 Ardhachheaas thus gradually decrease by an eighth part.

Verga shalaka of a Palya (taking it to be 65536) are $4 = 2^2$ Ardha-chhrdas of the 8th, 7th, and 6th squares of 4 are, 256 × 2, 128 × 2 and 64 × 2. Adding these we have ... ... 448 × 2.

Ardha-Chhedas of 5th, 4th and 3rd squares of 4 are 32 × 2, 16 × 2, 8 × 2. Adding these we have ... ... 56 × 2.

Ardha-Chhedas of the 2nd, and 1st squares of 4, and of 4, the Varga Shalaka itself, are 4 × 2, 2 × 2, 1 × 2.

Adding these we have $4 \times 2 + 2 \times 2 + 1 \times 2 = 7 \times 2$.

Each of the set of three calculations is $\frac{1}{8}$ of the one preceding it.

तत्थंतिमच्छिादिस्स य अट्ठमभागो सलायछेदा हु ।
आदिमरासिपमाणं दसकोडाकोडिपडिबद्धे ॥ ९३४ ॥
तत्रान्तिमच्छिन्तेश्चाष्टमभागः शलाकच्छेदा हि ।
आदिमराशिप्रमाणं दशकोटीकोटिप्रतिबद्धे ॥ ९३४ ॥

934. The number of the first term (of nana-Gunahani) with reference to ten crore × crore (sagars) is an eighth part of the last Ardha-chhedas (i. e., those of a Palya) and of Ardha-chhedas of Varga Shalakas (of a Palya), (which were for 70 crore and crore sagars).

Commentary.

The Guna-hani for the maximum duration of 70 Crore and crore sagars of Wrong Belief Karma is 14.

That for 10 crore x crore Sagars will be $14 \times 10 \div 70 = 2$, which is $\frac{1}{8}$ of 16, the ardhachheda of 65536. It is also the Ardhachheda of 4, the Varga shalaka of Palya, assuming it to be 65536.

इगिपंतिगदं पुध पुध अप्पिट्ठेण य हदे हवे णियमा ।
अप्पिट्ठस्स य पंती णाणागुणहाणिपडिबद्धा ॥ ९३५ ॥
एकपंक्तिगतं पृथक् पृथगात्मेष्टेन च हते भवेन्नियमात् ।
आत्मेष्टस्य च पंक्तयो नानागुणहानिप्रतिबद्धाः ॥ ९३५ ॥

935. Nana Gunahani for the desired other series are obtained by respective multiplications of (the result obtained above).

Commentary.

The Guna-hanis	for	10	Crore ×	Crore Sagars is	$2 \times 1 = 2$
"	"	20	"	"	$2 \times 2 = 4$
"	"	30	"	"	$2 \times 3 = 6$
"	"	40	"	"	$2 \times 4 = 8$
"	"	50	"	"	$2 \times 5 = 10$
"	"	60	"	"	$2 \times 6 = 12$
"	"	70	"	"	$2 \times 7 = 14$

अप्पिट्ठपंतिचरिमो जेत्तियमेत्ताण वग्गमूलाणं ।
छिदिणिवहोत्ति णिहाणिय सेसं च य मेलिदे इट्ठा ॥९३६॥
आत्मेष्टपंक्तिचरमः यावन्मात्राणां वर्गमूलानाम् ।
छितिनिवह इति निधार्य शेषं च च मेलिते इष्टा ॥ ९३६ ॥

936. Having found the sum (of Ardha-chhedas of squares and square roots) upto the last place, and having added them together, (we get) the desired (Nana-Gunahani).

इट्ठसलायपमाणे दुगसंवग्गे कदे दु इट्ठस्स ।
पयाडस्स य अण्णोण्णब्भत्थपमाणं हवे णियमा ॥९३७॥
इष्टशलाकाप्रमाणे द्विकसंवर्गे कृते तु इष्टस्य ।
प्रकृतेश्च अन्योन्याभ्यस्तप्रमाणं भवेन्नियमात् ॥९३७॥

937. By multiplying the quantity 2 as many times as there are Nana-Gunahanis in the desired Karmic matter, the number of Annonya-bhysta-rashi is obtained.

आवरणवेदणीये विग्घे पल्लस्स विदियतदियपदं ।
णामगोदे विदियं संखातीदं हवंतित्ति ॥९३८॥
आवरणवेदनीये विघ्ने पल्यस्य द्वितीयतृतीयपदम् ।
नामगोत्रे द्वितीयं संख्यातीतं भवन्तीति ॥९३८॥

938. Annonnyabhyasta-rashi for (each of the) (Knowledge and Conation) Obscuring, Feeling and Obstructive Karmas (having maximum duration of 30 crore × crore sagars) is (the product of the) second square root of a Palya, and innumerable times the third square root (of a Palya); while (that) of Body-making and Family Karmas (each having maximum duration of 20 crore × crore will be) innumerable times the second (square root of a Palya).

Commentary.

Calculated on the assumption that a Palya = 65536, the result according to this rule is the same as has been shown in Verses 937, and 938.

Nana-Gunahani for 80 Sagars is 6. Annyonyabhyastarashi for 80 Sagars is $2^6 = 2 \times 2 \times 2 \times 2 \times 2 \times 2 = 64$ (Verse 937).
or as per verse 938, it is

$$(65536)^{\frac{1}{4}} \times (65536)^{\frac{1}{8}}$$
$$= (256 \times 256)^{\frac{1}{4}} \times (16 \times 16 \times 16 \times 16)^{\frac{1}{8}}$$
$$= (16 \times 16 \times 16 \times 16)^{\frac{1}{4}} \times 16^{\frac{1}{2}} = 16 \times 4 = 64.$$

आउस्स य संखेज्जा तप्पडिभागा हवंति णियमेण ।
इदि अत्थपदं जाणिय इट्ठठिदिस्साणए मदिमं ॥९३९॥
आयुषश्च संख्येयाः तत्प्रतिभागा भवन्ति नियमेन ।
इति अर्थपदं ज्ञात्वा इष्टस्थितेरानयेत् मतिमान् ॥ ९३९॥

939. (Nana-Gunahanis) of age Karma are reckonable proportionately. Similarly, a learned person may calculate (Nana Gunahani) of the desired duration, having known the desired data.

उक्कस्सट्ठिदिबंधे सयलावाहा हु सव्वठिदिरयणा ।
तक्काले दीसदि तो धोधो बंधट्ठिदीणं च ॥९४०॥
उत्कृष्टस्थितिबन्धे सकलावाधा हि सर्वस्थितिरचना ।
तत्काले दृश्यते अतः अधोऽधो बन्धस्थितीनां च ॥९४०॥

940. In case of bondage of maximum duration, with the maximum quiescence, the maximum (distribution and shedding of molecules) is calculated from the very (first) moment. They go on decreasing in subsequent instants of duration of bondage.

Commentary.

All molecules bound at a particular instant, are distributed in all the instants of its duration minus the quiescence, according to the proportion laid down in Verse 931. The first Nisheka or shedding group will have the maximum number of molecules, and the last one the minimum. The maximum quiescence of the last Nisheka will be the total duration minus one instant, while that of others will be successively decreasing by one instant. The last Nisheka really has maximum duration and maximum quiescence.

आवाधाणं बिदियो तदियो कमसो हि चरमसमयो दु ।
पढमो बिदियो तदियो कमसो चरिमो णिसेओ दु ॥९४१॥
आबाधानां द्वितीयः तृतीयः क्रमशो हि चरमसमयस्तु ।
प्रथमो द्वितीयः तृतीयः क्रमशः चरमो निषेकस्तु ॥९४१॥

941. Instants of quiescence will be gradually second, third etc., upto the last instant. The first, second, third, etc., Nishekas gradually (fall off) till the last one.

Commentary.

The first Nisheka shedding in the first instant will have the least quiescence. Each successive Nisheka will have a quiescence, gradually increasing by one instant, till the last Nisheka sheds off. The duration of the first Nisheka will be the least, while that of the others will be gradually increasing by one instant. The last Nisheka will have the maximum duration.

समयपबद्धपमाणं होदि तिरिच्छेण वट्टमाणम्मि ।
पडिसमयं बंधुदओ एक्को समयप्पबद्धो दु ॥९४२॥
समयप्रबद्धप्रमाणं भवति तिरश्चा वर्तमाने ।
प्रतिसमयं बन्धोदय एकः समयप्रबद्धस्तु ॥९४२॥

942. During the direct (distribution of Nisheka, as regards duration), (Nishekas equal to) one Samaya Prabaddha fall off at every instant. Really one Samaya Prabaddha is bound and comes into operation at each instant.

Commentary.

The Chart, annexure A, has been prepared on the assumption that 6300 Karmic molecules are assimilated by a Soul in each instant, and that the total duration of each unit of assimilation समय प्रबद्ध is 48 instants. At each instant, a quantity of molecules continues shedding off automatically according to a fixed proportion. The 48 instants are divisible in 6 groups called Guna-hanis each consisting of 8 instants. The greatest number of molecules falls off in the first instant, and the shedding in each subsequent instant of the first

group decreases by a constant figure, called the common difference till the first instant of the next group. The common difference in the second group is half of what it was in the first group; and the common difference continues to be halved till the last 6th group of 8 instants; when it is reduced to one. This has been worked out in detail in the Chart annexture A It will appear therefrom that in the last, the 48th instant the balance of 9 molecules will fall off to complete the 6300; 10 will shed off in the 47th, 11 in the 46th, and so on as shown in the Chart, until we find 512 falling off in the first instant. Of the 6300 assimilated in the 2nd instant, 10 will shed off in the 48th instant, 11 in the 47th and so on, and so on, The molecules which remain in existence in the 48th instant are the 6300 which were bound in that instant, 5788 out of those bound in the 47th instant, and so on and on till we come to 9 of those bound in the first instant. Their total will come to 71,304.

It may be noted that one Samya Prabaddha has molecules varying in maximum to an infinite fraction of the total number of liberated souls, (which is infinite), and in minimum to infinite times the number of all (Abhavya) non-liberable souls.

सत्तं समयपवद्धं दिवड्ढगुणहाणिताडियं ऊणं ।
तियकोणसरूवट्ठिददव्वे मिलिदे हवे णियमा ॥६४३॥
सत्त्वं समयप्रबद्धं द्व्यर्धगुणहानिताडितमूनम् ।
त्रिककोणस्वरूपस्थितद्रव्ये मिलिते भवेन्नियमात् ॥६४३॥

943. All (the Karmic molecules) in existence at any instant, will be less than 1.5 of the instants of Gunahani, multiplied by one Samaya Prabaddha. It will be the sum of the existing molecules of all durations as shown in the triangular chart. (Annexure A).

Commentary.

The triangular chart will show that in the 48th instant, the molecules bound at that very instant are 6300 in existence; and of the molecules bound in the 47th instant, 5788 are in existence, 512 having shed off; of those bound in the 46th instant there are 5308, of them 512 and 480 have shed off; 9 molecules only are remaining out of the 6300 bound in the 1st instant. Their total will be 71304. It is less

than 1½ of the 3 instants of Gunahani × 6300. Here the instants of each Gunahani are 8.

Then 8 × $\frac{3}{2}$ × 6300 = 75600.

71304 is less than 75600 by 4296.

उवरिमगुणहाणीणं धणमंतिमहीणपढमदलमेत्तं ।
पढमे समयपबद्धं ऊणकमेणट्ठिया तिरिया ॥६४४॥
उपरितनगुणहानीनां धनमन्तिमहीनप्रथमदलमात्रम् ।
प्रथमे समयप्रबद्धमूनक्रमेण स्थितं तिरश्चा ॥६४४॥

944. (In Annexure A) the total of the subsequent Gunahani is equal to the balance of its total deducted from the preceding one. The total of the first line (vertical or horizontal) is one Samaya Prabadhha. It goes on gradually decreasing (in other lines.)

Commentary.

The total of each 'Gunahani' is half of the one preceding it, which is tantamount to the statement that it is equal to the balance after deducting it from the preceding one. The rest is obvious at a glance.

The proportionate distribution of 6300 molecules in the 6 Gunahanis, is as follows:—

3200, 1600, 800, 400, 200, 100.

Therefore the statement in the above Verse that the total molecules in a Gunahani are half of those in the one immediately preceding, is correct. So is the statement that they are equal to the balance between the molecules in the two "Guhahanis" in juxta-position.

अंतोकोडाकोडिट्ठिदित्ति सव्वे णिरंतरट्ठाणा ।
उक्कस्सट्ठाणादो सण्णिस्स य होंति णियमेण ॥६४५॥
अन्तःकोटीकोटिस्थितिरिति सर्वाणि निरन्तरस्थानानि ।
उत्कृष्टस्थानात् संज्ञिनश्च भवन्ति नियमेन ॥६४५॥

945. In the case of rationals, (who have senses and mind), excepting (age-Karma), all (Karmas) are as a rule being continuously bound, with a duration (decreasing) from the maximum (by one instant) to the minimum, which is within crore × crore Sagars, (a reckonable measure of time).

संखेज्जसहस्साणिवि सेढीरूढम्मि सांतरा होंति ।
सगसगअवरोत्ति हवे उक्कस्सादोदु सेसाणं ॥९४६॥
संख्येयसहस्राण्यपि श्रेणीरूढे सान्तरा भवन्ति ।
स्वकस्वकावर इति भवेदुत्कृष्टात्तु शेषाणाम् ॥९४६॥

946. Santara (Bondage of places of equal duration after intervals) are numerable, (many) thousands in (Souls acquiring Right Belief, Partial-vows, Total-vows, and) ascending (the Subsidential or Destructive) ladders; (but) in other (Souls), the places of duration are from their respective least (duration), to the maximum (of each of them).

Commentary.

Places of "equal duration after intervals" are places where Karmas *with equal duration* continue to be bound for some time, and not continuously. This happens in the case of such wrong-believers as are on the point of acquiring Right Belief, or among Right Believers attaining the Partial-vow or Total-vow Spiritual stage, or ascending the subsidential or destructive ladder. There are a few thousand such places. To take an example: A Saint in Lower-thought-activity in the 7th Spiritual stage may bind Knowledge-obscuring and other Karmas of equal duration, within crore × crore sagars during an Antar-Muhurta. Thereafter, the duration is decreased by an innumerable part of a Palya, and he will bind Karmas of such reduced equal duration for another Antar-Muhurta. This procedure of gradual decrease in bondage of equal duration, happens several thousand times in the case of a saint in the 7th Spiritual stage.

In the 8th, 9th, and 10th stages, a similar process of bondage will occur.

At a later period, in the 10th Stage, however, a saint will bind Feeling-Karma for 12 Muhurtas, Body-making and Family-determining Karmas for 8 Muhurtas, and other Karmas for one Antar-Muhurta.

Other souls cannot have such gradual reductions, and bondage of equal duration, during an Antar-Muhurta. They will have all sorts of duration places, one instant less the maximum to the minimum duration.

आउट्ठिदिबंधज्झवसाणट्ठाणा असंखलोगमिदा ।
णामागोदे सरिसं आवरणदु तदियविग्घे य ॥९४७॥
आयुःस्थितिबन्धाध्यवसायस्थानानि असंख्यलोकमितानि ।
नामगोत्रे सदृशमावरणद्विके तृतीयविघ्ने च ॥ ९४७ ॥

947. The places (groupings) for passionate thought activities binding duration (Sthiti-bandha-adhyavasaya-sthan स्थितिबंध अध्यवसाय स्थान) for Age Karma are (the least, but still they are) innumerable times the universe (Space-units, viz., innumerable). Those for the Body-making, and Family-Karma are equal, (and are obtained by those of Age-Karma being multiplied by innumerable part of a Palya). Those for the two (Knowledge and Conation) obscuring (Karmas), and for the third (Feeling), and for the Obstructive (Karmas) are also equal, (and are obtained by similarly multiplying those of Family-determining Karma).

सव्वुवरि मोहणिये असंखगुणिदक्कमा हु गुणगारो ।
पल्लासंखेज्जदिमो पयडिसमाहारमासेज्ज ॥९४८॥
सर्वोपरि मोहनीये असंख्य गुणितक्रमाणि हि गुणकारः ।
पल्यासंख्येयिमः प्रकृतिसमाहारमासाद्य ॥ ९४८ ॥

948. (A Palya is such an inconceivably large quantity that its innumerable part is also a very large quantity). (The number of such places is) the highest of all in the Deluding Karma. (The number is however obtained) by multiplying the places already obtained for the third time by) innumerable part of a Palya as in the (preceding) groups of Karma classes.

Commentary.

Deluding Karma has the largest number of places for duration-bondage. The number is obtained by multiplying the places for obstructive Karma duration-bondage by the innumerable part of a Palya. The process of multiplication is thus repeated three times, once for body and family Karmas, again for the 2 obscuring, feeling, and obstructive Karmas, and the third time for Deluding Karma.

अवरट्ठिदिबंधज्झवसाणट्ठाणा असंखलोगमिदा ।
अहियकमा उक्कस्सट्ठिदिपरिणामोत्ति णियमेण ॥९४९॥
अवरस्थितिबन्धाध्यवसायस्थानानि असंख्यलोकमितानि ।
अधिकक्रमाणि उत्कृष्टस्थितिपरिणाम इति नियमेन ॥ ९४९ ॥

949. Places for (passionate-thought-activities) for bondage of the least duration are innumerable times the universe (space-units). As a rule, (they are) gradually increasing (by a common difference for each place) occasioning (durations gradually increasing by one instant, till the passionate-thought-activity place, causing) maximum duration (is reached).

अहियागमणणिमित्तं गुणहाणी होदि भागहारो दु ।
दुगुणं दुगुणं वड्ढी गुणहाणिं पडि कमेण हवे ॥ ९५० ॥
अधिकागमननिमित्तं गुणहानिः भवति भागहारस्तु ।
द्विगुणा द्विगुणा वृद्धिः गुणहानिं प्रति क्रमेण भवेत् ॥९५०॥

950. To find out the common difference, (the last Nisheka of) the desired Gunahani should be divided (by twice the instants of Gunahani), or (the first Nisheka be divided by Gunahani instants plus one). This will gradually be doubly increased at each Gunahani.

Commentary.

Let us take the last Nisheka of the last Gunahani to be 16 and Gunahani instants to be 8.

then 16 ÷ 8×2 = 1, the common difference.

Again if the first Nisheka of the same Gunahani is 9,

9 ÷ (8+1) 1, which is the common difference.

For the other Gunahahis following, the common difference will be 2, 4, 8 and so on.

ठिदिगुणहाणिपमाणं अज्झवसाणम्मि होदि गुणहाणी ।
णाणागुणहाणिसला असंखभागो ठिदिस्स हवे ॥ ९५१ ॥

स्थितिगुणहानिप्रमाणमध्यवसाने भवति गुणहानिः ।
नानागुणहानिशला असंख्यभागः स्थितेर्भवेत् ॥ ९५१ ॥

951. The instants of Guna-hani in thought-activities occasioning duration-bondage are (equal to those of) the Guna-hani of the duration (as said before); but their Naanaa-Guna-haani are the innumerable part of (those of) duration.

Commentary.

The number of instants in the duration of a Karma vary from the minimum to the maximum. These constitute the various degrees of duration. Dividing them by Naana-Guna-haani we get the number of instants in one Guna-haani. The same rule applies to the number of thought-activities causing duration.

Nana-Gunahanis of Deluding Karma are equal to the Ardha-chhedas of a Palya, minus the Ardhachhedas of Varga Shalaka of a Palya. The same being divided by innumerable will be the Nana-guna-hani in those thought activities. The first Nisheka comprises all those thought-activities, which cause bondage of the least duration. Then adding the common difference (Chaya) we get the second Nisheka which causes bondage of a duration longer by one instant, than that of the former. The common difference is obtained by dividing the first Nisheka plus one, by the instants of a Gunahani. This will be added at each step gradually till the last Nisheka, which brings about the maximum duration.

लोगाणमसंखपमा जहण्णउड्ढिम्मि तम्हि छट्ठाणा ।
ठिदिबंधज्झवसाणट्ठाणाणं होंति सत्तण्हं ॥ ९५२ ॥
लोकानामसंख्यप्रमाणि जघन्यवृद्धौ तस्मिन् षटस्थानानि ।
स्थितिबन्धाध्यवसायस्थानानां भवन्ति सप्तानाम् ॥ ९५२ ॥

952. For thought-activities occasioning duration bondage in the seven Karmas (all except Age-Karma) the least increase (or the common difference for the first Gunahani is) innumerable times the Universe into the sixfold increase.

Commentary.

The six fold increase is with reference to the power causing effect or potency in the thought activities. Sixfold increases are :- (1) Infinite-part increase, (2) Innumerable-part increase, (3) numerable-part increase, (4) numerable-fold increase, (5) Innumerable-fold increase, and (6) infinite-fold increase. This has been explained in the Knowledge Quest. Vide Gommatsara Jiva Kanda p. 188. Verse 326. Vol. V. S. B. J. Series.

आउस्स जहरणट्ठिदिबंधणजोग्गा असंखलोगमिदा ।
आवलिअसंखभागेणुवरुवरिं होंति गुणिदकमा ॥९५३॥
आयुषः जघन्यस्थितिबन्धनयोग्यानि असंख्यलोकमितानि ।
आवल्यसंख्यभागेनोपर्युपरि भवन्ति गुणितक्रमाणि ॥ ९५३॥

953. Thought-activities occasioning bondage of the least duration in Age-Karma (are) innumerable (times the spatial units of) the Universe. For each duration (increasing by one instant), the former should be multiplied by the innumerable part of an Avali (till we reach the maximum duration).

Commentary.

To form a concrete idea of the statement made above, let us assume the various kinds of duration from minimum to maximum to be only 8, and the passionate thought activities binding an Age-karma of minimum duration to be 22, and the innumerable part of an Avali to be 4. The thought-activities in the limited 8 kinds of duration will have risen to 22; 88; 352; 1408; 5632; 22528; 90112; 360448.

पल्लासंखेज्जदिमा अणुकट्ठी तत्तियाणि खंडाणि।
अहियकमाणि तिरिच्छे चरिमं खंडं च अहियं तु ॥९५४॥
पल्यासंख्येयिमा अनुकृष्टिः तावन्ति खण्डानि ।
अधिकक्रमाणि तिरश्चि चरमं खण्डं च अधिकं तु ॥ ९५४ ॥

954. (In duration-bondage of Age-Karma) there are divisions of an over-lapping character (Anukrishti) equal to an innumerable part of a Palya. Each is gradually increasing proportionately till the last division (which is) the highest

Commentary.

The divisions, assuming them to be 4, in the 8 kinds of duration occasioned by thoughts as assumed in the commentary to the above verse will be as shown below:—

1.	22	4	5	6	7
2.	88	5	6	7	70
3.	352	6	7	70	269
4.	1408	7	70	269	1052
5.	5632	70	269	1052	4241
6.	22528	269	1052	4241	16966
7.	90112	1052	4241	16966	67853
8.	360448	4241	16966	67853	271388

As regards duration bondage of Age-Karma, similar thought-activities occasion different durations in different souls.

लोगाणमसंखमिदा अहियपमाणा हवंति पत्तेयं ।
समुदायेणवि तच्चिय ण हि अणुकिट्टिम्मि गुणहाणी ॥९५५॥
लोकानामसंख्यमितानि अधिकप्रमाणानि भवन्ति प्रत्येकम् ।
समुदायेनापि तावत् न हि अनुकृष्टौ गुणहानिः ॥ ९५५ ॥

955. The common difference for each (Gunahani) is (double of that in the former, and is) innumerable times the universe (space-units). Being added together they are the same (i. e. innumerable times the universe space-units, though they have difference in values *inter se*). There are no Gunahanis in this series.

Commentary

Referring to verse 907, to the commentary there to, and to the chart given thereunder we find that in the lower-thought-activity stage a person starting late on the path of purity in thought-activities may overtake one who has had an earlier start. In the same way, different persons with similar passionate thoughts may bind different durations of age-karma, and different persons with dissimilar passionate vibrations—passions and thought-paints—may bind age-karma of the same duration. This probability of overlapping or overtaking is illustrated in a tabular form by figures and is termed Anukrishti. This has also been explained in some detail in the commentary to verse 968 and graphically illustrated in the chart thereunder.

पढमं पढमं खंडं अरणोरणं पेक्खिऊण विसरित्थं ।
हेट्ठिमुक्कस्सादोऽणंतगुणादुवरिमजहण्णं ॥ ९५६ ॥
प्रथमं प्रथमं खण्डमन्योन्यं प्रेक्ष्य विसदृशम् ।
अधस्तनोत्कृष्टादनन्तगुणादुपरितनजघन्यम् ॥ ९५६ ॥

956. The first division in each (series) is unequal to that seen in the other. (As regards potency to cause effect) the lowest figure of a subsequent division is infinite times more potent than the highest of the preceding one.

बिदियं बिदियं खंडं अरणोरणं पेक्खिऊण विसरित्थं ।
हेट्ठिमुक्कस्सादोणंतगुणादुवरिमजहण्णं ॥ ९५७ ॥
द्वितीयं द्वितीयं खण्डमन्योन्यं प्रेक्ष्य विसदृशम् ।
अधस्तनोत्कृष्टादनन्तगुणादुपरिमजघन्यम् ॥ ९५७ ॥

957. (Similarly) the second division in each (series) is unequal to that in the others. The lowest (figure) of the subsequent division is infinite times (more) potent than the highest of the preceding one.

चरिमं चरिमं खंडं अरणोरणं पेक्खिऊण विसरित्थं ।
हेट्ठिमुक्कस्सादोणंतगुणादुवरिमजहण्णं ॥ ९५८ ॥
चरमं चरमं खण्डमन्योन्यं प्रेक्ष्य विसदृशम् ।
अधस्तनोत्कृष्टादनन्तगुणादुपरिमजघन्यम् ॥ ९५८ ॥

958. (Similarly) the last division (in each series) is unequal to that in the others. The lowest (figure) of the subsequent division is infinite times (more potent) than the highest of the preceding one.

हेट्ठिमखंडुक्कस्सं उव्वंकं होदि उवरिमजहण्णं ।
अट्ठंकं होदि तदोणंतगुणं उवरिमजहण्णं ॥ ९५९ ॥
अधस्तनखण्डोत्कृष्टमुर्वङ्को भवति उपरिमजघन्यम् ।
अष्टाङ्को भवति ततोऽनन्तगुणमुपरिमजघन्यम् ॥ ९५९ ॥

959. The highest (figure) in a division is *Urvánk* (i. e. infinite-part-fold more potent than its preceding figure); the

lowest (figure) of the next (division) is *Ashtánk* (i. e. infinite fold more potent than the highest figure of the preceding one). Therefore, the lowest of the subsequent (is) infinite fold of the higest of the preceding).

Six fold increase may best be explained by an illustrative statement--

Let infinite be represented by 8.
" innumerable " " 3.
" numberable " " 2.

and let the first figure, subject to increase be 48

(i) Infinite part increase $= 48 + \frac{48}{8} = 48 + 6 = 54.$

(2) Innumerable " " $= 54 + \frac{54}{3} = 54 + 18 = 72.$

(3) Numerable " " $= 72 + \frac{72}{2} = 72$ 108.

(4) Numerable fold " $= 108 + 108 \times 2 = 108$ 216 324.

(5) Innumerable fold " $= 324 + 324 \times 3 = 324 + 972$ 1296.

(6) Infinite fold " $= 1296 + 1296 \times 8 = 1296 + 10368 = 11664.$

Thus if all the 6 kinds of increase take effect once on 48, it would amount to 11664.

See verse 326, page 188, Jivakanda Vol., V., S. B. J. Series

For exposition (in brief) the names of the 6 (stages of) increase respectively are the figure U (Uru much large, anka-figure),

		(Urvaanka)	...	fu.
The figure	4	(Chaturaanka)	...	f4.
"	5	(Panchaaka)	...	f5.
"	6	(Shataanka)	...	f6.
"	7	(Saptaanka)	...	f7.
"	8	(Ashtaanka)	...	f8.

See Verse 326, Jiva Kanda Vol V, of the Sacred Books of the Jainas Series.

अवरुक्कस्सठिदीणं जहण्णमुक्कस्सयं च णिव्वग्गं ।
सेसा सव्वे खंडा सरिसा खलु होंति उड्ढेण ॥ ९६० ॥
अवरोत्कृष्टस्थितीनां जघन्यमुत्कृष्टकं च निर्वर्गम् ।
शेषाः सर्वे खण्डाः सदृशाः खलु भवन्ति वृद्ध्या ॥९६०॥

960. The lowest (division, shown as 39 in the Chart under Verse 907), (which is the cause of bondage) of minimum

duration, and the highest (division, shown as 67 in the said Chart, which is cause of bondage of) maximum (duration) are unequal (to any other division). All the remaining divisions have their equals (as shown in the Chart) in subsequent (divisions).

अट्ठण्हंपि य एवं आउजहण्णट्ठिदिस्स वरखंडं ।
जावय तावय खंडा अणुकट्टिपदे विसेसहिया ॥९६१॥
तत्तो उवरिमखंडा सगसगउक्कस्सगोत्ति सेसाणं ।
सव्वे ठिदियणखंडाऽसंखेज्जगुणक्कमा तिरिये ॥९६२॥ जुम्मं ।
अष्टानामपि च एवमायुर्जघन्यस्थितेः वरखण्डम् ।
यावत् तावत् खण्डा अनुकृष्टिपदे विशेषाधिकाः ॥९६१॥
ततः उपरिमखण्डाः स्वकस्वकोत्कृष्टक इति शेषाणाम् ।
सर्वे स्थितितनखण्डा असंख्येयगुणक्रमाः तिरश्चि ॥९६२॥ युग्मम् ।

961-962. The eight Karmas have (thought activities binding durations as said above). The Age-Karma has, however, (variations) in an (Anukrishti) series, which increase onwards by the common difference till (the last) division of the minimum duration. (Each of the) divisions thereafter in each line upto the maximum in (the last line) goes on increasing gradually innumerable-fold (of its preceding one).

रसबंधज्झवसाणट्ठाणाणि असंखलोगमेत्ताणि ।
अवरट्ठिदिस्स अवरट्ठिदिपरिणामम्हि थोवाणि ॥९६३॥
रसबन्धाध्यवसायस्थानानि असंख्यलोकमात्राणि ।
अवरस्थितेरवरस्थितिपरिणामे स्तोकानि ॥ ९६३ ॥

963. Passionate thought-activity-places bringing about (degree of) fruition in Karmas (Anubhag-bandha-Adhyavasaya Sthan) are innumerable times the Universe (space-units). They are the least in thought-activities which cause bondage of minimum duration (Yet their number is so very large as would be obtained by multiplying thoughts causing bondage of minimum duration with innumerable times the universe space units).

तत्तो कमेण वड्ढदि पडिभागेण य असंखलोगेण ।
अवरट्ठिदिस्स जेट्ठट्ठिदिपरिणामोत्ति णियमेण ॥९६४॥
ततः क्रमेण वर्द्धते प्रतिभागेन च असंख्यलोकेन ।
अवरस्थितेः ज्येष्ठस्थितिपरिणाम इति नियमेन ॥९६४॥

964. Thereafter, the number gradually increases by a common difference. (This common difference would be represented by) the quotient (of the total fruition matter) being divided by innumerable times the space-units of the universe. This increase goes on) till the maximum (division) of the lowest (guna-hani). (For other guna-hanis, the common difference will be double of that in the former ones). This is the rule, (till the maximum gunahani).

गोम्मटसंगहसुत्तं गोम्मटदेवेण गोम्मटं रइयं ।
कम्माण णिज्जरट्ठं तच्चट्ठवधारणट्ठं च ॥ ९६५ ॥
गोम्मटसंग्रहसूत्रं गोम्मटदेवेन गोम्मटं रचितम् ।
कर्मणां निर्जरार्थं तत्वार्थावधारणार्थं च ॥ ९६५ ॥

965. This Gommatsara, the collection of aphorisims based on authoritative knowledge, and various aspects, has been explained by Gommat-deva, (Vardhaman Tirthamkar) for ascertainment of the realities and for the shedding of karmas.

जम्हि गुणा विस्संता गणहरदेवादिइड्ढिपत्ताणं ।
सो अजियसेणणाहो जस्स गुरू जयउ सो राओ ॥ ९६६ ॥
यस्मिन् गुणा विश्रान्ता गणधरदेवादिऋद्धिप्राप्तानाम् ।
सः अजितसेननाथो यस्य गुरुर्जयतु स रायः ।९६६॥

966. Victory to that Raja (Chamundrai), whose preceptor (is) Ajitsen, the chief of saints, and in whom reside the attributes of Ganadharas, and of others, who have acquired miraculous powers.

सिद्धंतुदयतडुग्गयणिम्मलवरणेमिचंदकरकलिया ।
गुणरयणभूसणंबुहिमइवेला भरउ भुवणयलं ॥ ९६७ ॥

सिद्धान्तोदयतटोद्गतनिर्मलवरनेमिचन्द्रकरकलिता ।
गुणरत्नभूषणाम्बुधिमातवला भरतु भुवनतलम् ॥ ९६७ ॥

967. May the currents of intelligence (in Raja Chamundrai) (who is like an) ocean containing gems of virtues, raised high by the spotless (moon) Nemi-chandra (Acharya), rising from the top of the mountain of (Jaina) Siddhant, fill the whole universe.

गोम्मटसंगहसुत्तं गोम्मटसिहरुवरि गोम्मटजिणो य ।
गोम्मटरायविणिम्मियदक्खिणकुक्कडजिणो जयउ ॥ ९६८ ॥
गोम्मटसंग्रहसूत्रं गोम्मटशिखरोपरि गोम्मटजिनश्च ।
गोम्मटरायविनिर्मितदक्षिणकुक्कटजिनो जयतु ॥ ९६८ ॥

968. May this Gommatsara, collection of Sutras attain Victory. May Gommata Jina on the top of Gommata (hill in Shravana Belgola) be triumphant. May the (image named) Dakshina-Kukkuta-Jina constructed by Gammatrai (Chamundrai) be victorious.

जेण विणिम्मियपडिमावयणं सव्वट्ठसिद्धिदेवेहिं ।
सव्वपरमोहिजोगिहिं दिट्ठं सो गोम्मटो जयउ ॥ ९६९ ॥
येन विनिर्मितप्रतिमावदनं सर्वार्थसिद्धिदेवैः ।
सर्वपरमावधियोगिभिः दृष्टं स गोम्मटो जयतु ॥ ९६९ ॥

969. Hail Gommata (Rai, Chamundrai), who established an image (of Shri Bahubali, 56 feet high at Shravana Belgola); whose face has been seen by celestials of Sarvartha Siddhi, (the highest of the heavens) and by saints possessed of high and full visual knowledge.

वज्जयणं जिणभवणं ईसिपभारं सुवण्णकलसं तु ।
तिहुवणपडिमाणिक्कं जेण कयं जयउ सो राओ ॥ ९७० ॥
वज्रतलं जिनभवनमीषत्प्राग्भारं सुवर्णकलशं तु ।
त्रिभुवनप्रतिमानमेकं येन कृतं जयतु स रायः ॥ ९७० ॥

970. Hail that Raja, who constructed a Jain temple, unequalled in the three worlds, which has foundations hard like diamond,

and which has golden domes and which is like Ishat-prag-bhara (the eighth earth which comprises Siddha Shila).

जेणुब्भियथंभुवरिमजक्खतिरीटग्गाकिरणजलधोया ।
सिद्धाण सुद्धपाया सो राओ गोम्मटो जयउ ॥ ९७१ ॥
येनोद्भितस्तम्भोपरिमयक्षतिरीटाग्रकिरणजलधौतौ ।
सिद्धानां शुद्धपादौ स रायो गोम्मटो जयतु ॥ ९७१ ॥

971. Victory to that Raja Gommata who established a pillar with the image of a Yaksha on its top, such that the rays emanating from the points of its coronet washed like water the pure feet of the Siddhas.

Commentary.

This is in poetic language a reference to a high column on the larger hill at Shravana Belgola.

गोम्मटसुत्तल्लिहणे गोम्मटरायेण जा कया देसी ।
सो राओ चिरकालं णामेण य वीरमत्तंडी ॥ ९७२ ॥
गोम्मटसूत्रलेखने गोम्मटरायेन या कृता देशी ।
स रायः चिरकालं नाम्ना च वीरमार्तण्डी ॥ ९७२ ॥

972. May (Raja Chamundrai) named Vir Martanda (or) Gommatrai be ever victorious, who prepared the vernacular (commentary in Canarese), while Gommatsara was being written.

Commentary.

Gommatsara was edited and collected by Shri Nemichandra Chakravarti at the request of Raja Chamundrai, whose qualifications have been declared in such high language by the author in the above Verse. It appears that when the saint was editing the book in Prakrit, its explanation was being written in Canarese by the Raja himself at the feet of the saint. The verses themselves cannot be fully understood without the aid of the Commentary. Later on, Brahmachari Keshava translated the Canarese commentary into Sanskrit. A Hindi version was afterwards prepared by Pandit Todarmal of Jaipur. The English translation is based on the Sanskrit and Hindi Commentaries.

The End.

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